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## Bombay.

EXTRACTS FROM THE JOURNAL OF MESSRS.  
ALLEN AND READ ON A TOUR IN THE  
DECCAN.

[Concluded from p. 83.]

## Ahmednuggur—Jamgaum—Joonnur.

Nov. 20, 1831. Sabbath. Early this morning we accompanied Doct. G. to the native hospital, and there addressed a large number of beggars who had assembled to receive grain. There were nearly or quite 150, and most of them were blind, or lame, or leprous, or suffering under some kind of disease. The cities and large villages in India swarm with miserable creatures, who obtain a scanty and hard-earned subsistence by begging. To relieve the wants of this wretched class of people, in some places houses have been erected where all who appear to be deserving objects of charity are in part, or wholly, supported. In other places, grain, clothing, and perhaps a little money at stated times, are distributed among all who appear needy. This practice originated with Europeans, and they generally furnish the means of continuing it. In most places, where provision is made in this way for relieving the temporal wants of beggars, Christian instruction is also imparted to them. And though exceedingly wretched and ignorant, yet they are often more disposed to listen to divine truth than the rich and learned; and in several instances the preaching of the gospel has apparently been the power of God unto salvation. In the afternoon preached to forty or fifty natives assembled in Doct. G.'s door-yard.

The city of Ahmednuggur stands on a large plain, limited on the north by a range of hills six or eight miles distant. It is surrounded by a wall of stones and sun-burnt bricks. The inhabitants are chiefly Hindoos, and use the Mahratta language. The population was estimated some years ago, by an English gentleman, who had

lived here for a considerable time, at 40,000, and the natives all agree in saying that the business and population have been increasing for a few years past. The native houses have generally flat roofs and a yard in front, which is surrounded with a high wall entirely concealing the buildings from view. The only approach to the house is by a gateway through the wall, and this is carefully closed every night. The streets and lanes, except in the bazar, appear gloomy and sometimes almost desolate, forming a striking contrast with cities in America. For more than a century this place was the capital of a Mussulman kingdom, and the ruins of palaces, mosques, tombs and aqueducts, in the city and its vicinity, afford melancholy proof of its ancient splendor. Some of these, though erected several hundred years ago, still remain almost entire.

The fort which is nearly half a mile east of the town, is of an oval form, nearly a mile in circumference, and surrounded by a deep and broad ditch. The wall is of stone, with circular towers at short intervals. This is considered among the most important forts on this side of India, and it was formerly a subject of much contention among the native powers.

The English population here, including civilians, officers, and soldiers, probably exceeds 1,000. The country around is generally level, and being elevated more than 2,000 feet above the level of the sea, the temperature is considerably cooler than in Bombay. The monsoon is here comparatively light, and this station is regarded among the most healthy in this Presidency. Many circumstances concur to render this an eligible place for a missionary station. The population is large, and generally use the same language. There is less of dissipation here among the natives than in Bombay, and they are more at leisure to hear and to make inquiry on religious subjects. There are several large schools, which appear to be well supported; and in but few places have we found so large a proportion of the people who could read.

There are also many large villages in the vicinity, to which missionaries stationed here could easily extend their labors. We passed a part of each day, while here, in addressing or conversing with people, or distributing books among them, as circumstances at the time suggested to be most proper. We would gladly have prolonged our stay here.

23. Rode to Jamgaum. It was quite dark before we arrived. We had but just found a resting place, when the men in charge of our baggage came, accompanied by a crowd, bringing two men, who they said had made an attack upon them just before reaching the village, with the intention of plundering the baggage. The two men we found on inquiry belonged to the village, and the account they gave of themselves was, that they were returning from searching after some cattle that had strayed away, and supposing the men in charge of our baggage to be some of their acquaintances, they made a show of being thieves merely to excite alarm, and then have some sport, and our men supposing them to be really what they only made a pretence of being, raised an outcry, and collecting a crowd, brought them to us. We were not fully satisfied that their intentions were as harmless as they pretended, but there was no regular police in the place, and the people appeared rather inclined to hinder than to aid us in any further investigation, so we let them go. We found but few here who could read, or were disposed to listen to any thing said to them. This village belongs to a native prince.

25. Arrived at Joonnur and stopped in the same bungalow where we had lodged twenty days before. The country from Ahmednuggur to this place is thinly peopled, and far from being fertile. The inhabitants live in villages which are surrounded with walls and entered through gates. Many of the villages appear to be in a decayed state, and the general appearance of the country indicates that the population was greater at some former period than it now is. Previous to the last Mahratta war, this part of the country suffered severely from Pindarees and other marauders, and many of the inhabitants left their homes and went to live in other parts of India, where there lives and their property were more secure. In some of the villages containing 100 and 200 houses, no school is regularly kept, and ability to read is confined almost wholly to brahmins. Herds of deer frequently crossed the road. Peacocks of very large size and beautiful plumage appeared to be numerous.

26. As soon as it was known we had returned to Joonnur, the house where we lodged was crowded with people, and most of the forenoon was passed in preaching, conversation, and distributing books. Leaving Joonnur we rode eight miles to the village of Rajooree, where we stopped in a temple of Hunnooman.

27. Sabbath. This morning we told some persons who came to the temple, that we should remain there through the day, and at eight o'clock we would address all who would come, on the manner of worshipping God and obtaining his favor. We also requested them to mention it to all they might see. At the time appointed a considerable number assembled, and gave good attention to what was said to them.

#### *Worship of evil spirits.*

When we had done speaking, the Patell (the hereditary head-man of the village) said, "We have been suffering severely from evil spirits for a long time, and if you can do any thing to remove them, or prevent their injuring us as they have done, it will be a great favor." We asked him in what way the evil spirits had injured them. He replied, "They destroy our cattle, by bringing diseases among them, or by causing them to stray away so far that they never return. They destroy our crops of grain, and sometimes set fire to our houses. They afflict all classes of people, particularly the women and children, sometimes making them insane, and sometimes causing diseases of which they often die." We inquired whether they ever did any thing to obtain deliverance from the power of these evil spirits. To which he replied, "We use all the means we know of; we give them many sacrifices of goats and fowls; we make them many other offerings, and entreat them not to hurt us; we worship our gods and pray to them to protect us;—but all seem to be of little use." We told him that it was very sinful to make sacrifices to evil spirits, or to worship them in any way, and that we know of no way to secure protection against their influence but by loving, worshipping, and obeying the true God.

We found on inquiry there were two places near the village where they offered sacrifices to evil spirits. At one of these places a rudely carved stone-image of Vatall, to whom all evil spirits are supposed to be subject, was set up. Several times every year and on appointed days, the inhabitants of the village assemble at this place, and offering one or more sacrifices to Vatall, entreat him to restrain all the evil spirits from injuring them. Should the cholera begin its ravages, or any calamity befall the village, which they suppose to be caused by evil spirits, (and they ascribe most of the evils they suffer to the supposed influence of these malignant beings,) they then resort to extraordinary sacrifices. The other place where sacrifices were offered was on the other side of the village, near the burying ground. No days were appointed for sacrificing there, but when any one supposed himself to be suffering from an evil spirit, the individual afflicted, or some of his friends, went to this place, and making sacrifices and offerings, entreated

the evil spirit to desist from inflicting further injury.

The worship of evil spirits, or *pichachu* as they are called, is more or less common in most parts of India. The Hindoos suppose that if the mind at the time of death is strongly attached to any worldly object, the soul will remain on the earth and linger about the object towards which his affections were excited. Thus, if a man should be harboring some fixed purpose of revenge when he dies, his soul will become a *pichachu*, and not fail to haunt and torment the object of his hatred. If a man should conceal money or other valuable things, as the natives often do through covetousness or fear of thieves, his soul, through love of his concealed treasure, will remain on the earth, haunting the place where it is, and frustrating all efforts to find it. If a man begins to build a house and dies before completing it, his ghost is believed to haunt the place and torment those who may occupy it; and houses left unfinished in this way, are often regarded with so much terror that they are left to go to ruin. For these and many other similar causes, multitudes of these evil spirits are supposed to linger on the earth, and as they are inclined to inflict misery, they have been made subject to Vatal, whose business is to restrain and govern them. The power ascribed to these demons is great, and no inconsiderable part of the evils and calamities of life is attributed to their agency. Hence their influence is dreaded, and many means are devised and practised to avert their displeasure.

In some places these supposed malignant spirits are the principal objects that are worshipped. To these beings they build temples, set up images, make sacrifices, offerings and prayers—not through love, for they are regarded as malevolent and odious, nor through gratitude, for nothing good is ascribed to them or expected from them—but through dread of their power and a desire to avert their displeasure. Some persons, seeing temples erected for the worship of evil spirits where hideous and deformed images are set up and sacrifices and offerings are made to them, have supposed that the Hindoos professedly and knowingly worship the devil. But this opinion appears not to be correct. The malignant beings, which are worshipped in different places, are always regarded as quite distinct from each other; nor do the Hindoos appear to have any idea of a being corresponding in origin, character, and influence, to Satan. This worship of evil spirits is probably of the same nature with that referred to by the apostle, where he says, "The things which the Gentiles sacrifice, they sacrifice to devils (demons) and not to God."

How affecting the contrast between a Christian, and a heathen village like that one we are now in. In one is seen the church consecrated to Jehovah, where, on each re-

turning Sabbath, all classes of people assemble to worship their Maker and Preserver. They unite in praising him for the mercies they receive, in acknowledging their unworthiness of the privileges and blessings they enjoy, and if afflicted, in humbling themselves under his chastening hand. They hear the glad tidings of salvation, and rejoice in the ordinances and privileges, the hopes and consolations of the gospel. In the heathen village, instead of the church consecrated to the living God, we see a rudely constructed temple containing an image of a fabled monkey, who is worshipped as having been an incarnation of one of the Hindoo deities. In two or three other places we see hideous and deformed images of evil spirits, to which the people resort to make their bloody offerings. In such places the character of the people is much as might be expected from such a state of ignorance and superstition. How affecting the thought that in this place probably not less than fifty successive generations of men have appeared, passed through their period of probation, and entered on their eternal state since the Redeemer commanded the gospel to be preached to every creature. How much do such people now need the gospel, and how great and glorious the transformation it is designed to produce.

#### *The Ghauts—Kallian.*

Nov. 27. Left Rajoorree early, and proceeded by the Nana Ghaut to Moorbar, a village containing fifty houses. From Joannur to the Ghaut, the country is mountainous, and the scenery in several places is truly grand. The tops of several mountains consist of a solid mass of rock, terminating on each side in high perpendicular cliffs. The natural form and state of these mountains pointed them out as places easy to be defended. In some former age they were fortified, and the inhabitants of the surrounding villages were accustomed to resort to them for safety in times of danger. The Ghaut mountain forms the boundary between the Deccan and Konkun. These mountains often terminate on the west side in perpendicular precipices 400 and 500 feet high. Just before we began to descend the mountain, we passed a rock apparently not more than fifty feet in diameter at its base, and rising in a conical form more than 300 feet high. The natives, who think there is a principle of life in stones as we do in trees, in describing this rock to us said, "It has grown in the shape you see it, from the ground." The descent is here very difficult, as the mountain is steep and the path narrow and winding. Near the path are some large cisterns cut out of the rock to hold water for the use of travellers. Tygers are here very frequent. They do not often appear in the day time, but frequently make great havoc of the herds of cattle in the night. The people of the first village

below the mountain told us that three persons had been killed near there within a few months by tigers.

29. Reached Kallian. From the Ghaut mountains to this place the villages are mostly small, and the inhabitants apparently poor and less civilized than we have seen in any other part of India. The villages have generally no schools and we found but few persons who were able to read. Kallian is supposed to contain 3,000 houses. It was once the capital of the mussulman power in the Konkun, and many ruins show its former flourishing state. We found here a large and flourishing school, which at the request of the teacher we furnished with books. As this place has been often visited by missionaries, our appearance excited little surprise or curiosity. We found, however, many who listened attentively in the village, and many called at our resting place and asked for books.

#### General Remarks.

Dec. 1. Arrived in Bombay, having been absent 35 days. During this time we travelled 450 miles, preached the gospel in some cities, and many villages, and distributed several thousand tracts and portions of the scriptures. We endeavored to ascertain the number and state of the schools, and as far as was practicable to visit them in the villages where we stopped. In a few instances the teachers, either from prejudice against Christianity, or from ignorance of our object, were reserved and incommunicative. But they generally treated us with much respect, and appeared free and ready to answer our inquiries. They listened attentively to our remarks and suggestions about the best mode of managing schools and imparting instruction, and requested books for themselves and their scholars.

In visiting schools in this way, a missionary shows the interest he feels in the cause of education, and has opportunities for suggesting improvements which are much needed, and may sometimes be followed. Schools also frequently present the best opportunity that can be found in villages for distributing books, and where they will be most valued and read. And it has occurred to us that the schools which are established and supported by the native population for their own benefit, have not perhaps always received that attention and encouragement from missionaries on tours which their importance requires.

We have seen much which shows the importance of missionaries making tours, as intimately connected with the diffusion of Christian knowledge. In this way the objection often made, that Christianity is a new religion, never before heard of, and if so important to be received, why has not it been communicated to us before? will be

removed. In several places we found that books, distributed several years ago, were still preserved, and had been read, and some individuals could give a very good account of what they had at different times heard. Several instances have occurred in India of the attention of individuals being excited by the reading of a tract, or the hearing of a single address, to seek for further instruction, which has resulted in their embracing the truth. May such be the results of our imperfect labors, and may the seed we have attempted to scatter, spring up and bring forth fruit abundantly to the praise and glory of divine grace.

#### Ceylon.

EXTRACTS FROM A LETTER OF MR. SPAULDING, DATED APRIL 30, 1832.

#### Protracted Meetings.

THE most interesting circumstance which has taken place of late, is a protracted meeting held at this station. At six o'clock in the morning we had a prayer-meeting with the native members of the church; at half past seven, among ourselves; breakfast at half past eight; the most forward children in the native free schools and the boys in the preparatory school assembled at ten; and at half past eleven, a general meeting with the schoolmasters and neighbors. At four o'clock, P. M. the women belonging to the Friday meeting and some few others attended, and in the evening another general meeting by lamp-light in the church. Many of the church members from other stations attended, and all the brethren and most of the sisters of the mission. I have seen no very special effects from the meeting, except that the church members seem more awake and active, and some who were somewhat attentive to those things before have been profited. The impression, however, which is gone abroad, is good. Since this general meeting, we have introduced meetings on the same plan in the villages, continued four successive evenings, and we feel much encouraged to hope that good will be done by wakening greater attention, and by being able, in four successive evenings, to bring before the people the truths of the gospel in a more distinct and impressive manner.

JOURNAL OF NATHANIEL NILES, A NATIVE PREACHER AT BATTICOTTA.

March 1, 1832. As the Lord's death is to be commemorated on the ensuing Sabbath, it was the wish of the principal of the seminary to know the number of suitable candidates for admission at this time. Accordingly I gave him a list of certain boys who have for several months expressed a wish to be joined to the church of Christ.



These were examined this day before all the church members, and ten of them were considered fit for admission. The parents of some of these boys are rank heathens; however, as these were under the influence of the missionaries, indeed under the influence of the Holy Spirit, the parents could not prevent them from joining the church.

2. This was a day of fasting and prayer preparatory to the communion on the ensuing Sabbath. In our conference meeting at 11 o'clock in the chapel, I chose the 58th chapter of Isaiah, and expounded it to the people. This evening there were three kinds of meetings held by the seminarists, one for the church members, the second for the candidates, the third for those who are in neither of these classes.

4. Sabbath. This is a great day with us. Ten brethren from the seminary have been received into the church. Now the church members in the seminary are more than fifty. This afternoon in the meeting which the pious young men held before they go among the people to converse and distribute tracts, Warren said, "Now our number is great, we can help the missionaries in propagating the gospel to our countrymen. But I told him, that 'every one that lappeth the water with his tongue, as a dog lappeth,' him will the Lord choose to be his messenger. That is, every one who wishes to become a preacher of the gospel, should go through several trials in this heathen land."

8. Went to Copay district to visit a sick man who is one of my relatives. There I read a tract to those who were present with the sick man, and afterwards went to the house of one of my aunts. Several in the family had a fast this day. I read to them and to a Pundaram the tract called "The Blind Way." That tract contained many things about the folly of rubbing ashes and wearing sacred beads. On hearing this Pundaram was ashamed. This afternoon I met the paddy-renter of Copay, and talked to him. It appeared that this man was acquainted with Mr. Knight, the missionary at Nellore.

9. A. M. I called upon my old Tamul teacher, Nelliari, the father of the great poet at Copay. When one of my relatives, and the grandson of that old man, knew that I was going to visit this man, they gave me advice that I should not talk to him on religious subjects, because he will be offended by my talking to him about the name of the Savior. However I did not hearken to the advice of my friends. As soon as I went to this man's house, this gentleman made inquiry, (because he is blind), "Who is that person that is come here?" I replied then, "I am your scholar." He was much pleased with my kind answer, and said, "Now you are a student of the padries, that is, missionaries. Afterwards, instead of any immediate conversation about my beloved

Savior, I began to talk about the seminaries at Batticotta, and about the sciences which Mr. Poor teaches to Tamul boys. When I talked to him about the annual and diurnal motion of the earth, he was much surprised, and said, "That is incredible; if the earth moves why do not we fall." Afterwards I gradually touched upon the subject of Christianity. Then he was a little displeased, and despised many of those things relating to Christianity, and asked me, "Is it lawful for God to punish a sinner forever and ever in hell?" and, "What was the necessity for God to become a man and suffer for mankind?" &c. I answered these questions according to the doctrine of the Bible. Having heard for some time, he asked me again, "How many church members are there in the church of the American missionaries?" I told him, more than two hundred. He said, "Well, well, let them prosper." This he said with an envious spirit.

10. P. M. In my conversation with some individuals, I especially dwelt on the subject of hell. One of them said, "If all should be persuaded to obtain heaven, who will go to hell! Has not God prepared a hell too! Should this place be vacant!"

12. A. M. This month the people around are intending to begin their festivals in their temples. With reference to this I spoke to the people at the bazar, that they should not provoke the Lord, by their ceremonies to their idols this year. In reply to this, a man said, "We should not forsake the cruel master, the devil; he tempted Adam and Eve to sin, and may do us some injury also; therefore we should fear him."

14. The missionaries have determined to have a four days' prayer-meeting at Tili-pally. I went and spent two days with them in prayer, and in conversing with the people who came to the meeting. By this four days' meeting I was reminded of the festivals of our countrymen. There was a great noise among the people abroad that the padries have meetings four successive days, and invite the people and boys to attend their meetings. The people are surprised when they know that missionaries are so much engaged in holding meetings.

15. To-day we had more encouragement than yesterday to labor with the people. Few minutes before the meeting this forenoon, Mr. Woodward shewed me a letter which he received from his friend in America, in which I saw a great deal of news about the revivals in America. When I explained this to our brethren, they were quite pleased to hear of the conversion of people of high rank. As soon as the Tamul people hear that there are hard hearted people in America also, they are surprised. They think that all the people in America are pious Christians. This afternoon I was advised by Mr. Poor to go and invite the principal men in the neighboring village to

attend the meeting at Tillipally. When I was passing in the road, a Roman catholic met me and asked me in sport, "Have you also begun to be concerned about your soul?" He thought that I was one of those who newly began to go to the missionaries to make inquiries. After a little while, one of his friends came and asked the man, "Well, what are you talking about?" He replied, "Oh, the missionaries and their ladies and children all are at Tillipally for three or four days, to hold meetings, pray, and weep; and they spend several days in talking with the Tamulians; and then at last they ask the people, Have you been awakened to the concerns of your souls?" &c. &c. I invited the brother of the Tillipally manager to attend our meeting this evening. He was quite ready to come. It was his remark that the Christian religion is the best of all, but he is afraid, on account of his relations, to profess it.

16. Last evening I was absent from the above mentioned meeting. Therefore I could not know how many of the people who were invited yesterday attended the evening meeting. One of the church members with great pleasure said, the modeliar and many other head men were present at the meeting. In my preaching to my relatives, I told them, that the missionaries are quite laborious in sowing the gospel seed among the people; of course they wish to send native preachers to other distant places to preach the gospel; therefore some of us shall be obliged to leave our own country, and go to some other places. When they heard this, they said to me, "No, no, let the others go, if they wish, but you must not leave your home."

17. When I saw at the station a considerable number of beggars, I thought that I was not faithful in warning these poor creatures. I then read to them the account of Poor Sarah. When they heard me read this tract, they took much interest in it.

21. P. M. We began to have a three days' meeting at Moolai village. This afternoon I went to invite the people from house to house, to come and attend the evening meeting in our bungalow. When I invited a brahmin politely to come and attend the meeting, his reply was, that there are a few days more, and then the brahmin also will come and hear what the missionaries say. I did not clearly understand in what connection he said this. This evening, according to our invitation, many of the people attended our meeting. This afternoon when I went to call the people in their fields, they were a little surprised, and asked me, "Why are the missionaries coming to our village in this way?"

22. In the Moolai school there are four or five brahmin boys and two brahmin girls learning; but because Mr. Poor accidentally touched one boy yesterday, the father of the boy was quite sorry, and made some pacification for the boy, and also ordered

him not to go to the school when he knows that the missionaries, or their helpers, are coming. In my conversation with two brahmins this afternoon, one of them said he is not concerned to come and hear what the missionaries (the strangers) say, but missionaries should go to the brahmin and hear what they have to say.

23. A. M. Preached in the chapel. The text was, "If any man be in Christ, he is a new creature; old things are passed away, behold all things are become new." This afternoon went to Moolai, and spent our last of three days there. I went to one of the principal men in the village, and saw a manisgar and several other people with him in that house. It was a remark of one of them, that the missionaries have labored for several years, and but very few have been converted. The people wondered that Messrs. Poor, and Meigs, and their helpers, have been engaged in preaching so much in their village.

25. The principal of the seminary directed a majority of the church members to go to Moolai village. They went and visited 131 families, and gave them tracts and a printed letter. I did not go with them, being engaged in teaching the Sabbath school.

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### Constantinople.

EXTRACTS FROM MR. GOODELL'S JOURNAL  
OF A TOUR OVER LAND TO BROOSA, IN  
THE ANCIENT BITHYNIA.

I reached Kadi Keui about 12 o'clock the 18th of May; and the horses and every thing else, except myself, having been in readiness since morning, we started without delay. Our party consisted of Commodore Porter and myself, his *karass* and servant, and the *surijy*, [postillion]. The last mentioned rode in front, leading also the baggage-horse, which carried our beds and provisions; next followed the *kavass*, then ourselves, and last of all the servant. This was the order necessary to be observed on entering, leaving, or passing a city or village; but, in the open country, we had of course independence enough to consult our own convenience. The *kavass* was formerly a Janissary, who, in the terrible destruction of that once formidable body, saved himself by prudently keeping out of harm's way, and timely renouncing all connection with the corps. Mustapha, for that is his name, has been attached to the American legation from the commencement of our relations with the Sublime Porte. He is a fine looking man, of a mild and dignified countenance and demeanor; and in those villages, inhabited solely or principally by Christians, he was received on our journey with all the respect due to an aga.

The route lay along the northeastern shore of the Sea of Marmora to the ancient Nicomedia, the capital of Bithynia, and favorite residence of Diocletian.

*Ismid, or Nicomedia.*

The ancient Nicomedia, now called Ismid, is reckoned at about 20 hours, or 60 miles from Kadi Keni, or rather from Sentari, and an old paved road of Sultan Murad, which it is still necessary to travel upon in the winter, can be traced most of the way. Of this we seldom had occasion to avail ourselves, as the ground being now dry, and even parched for want of rain, the side path, or summer road, is in general much preferable, and is, at this season, and till the rains come on, a very good one. At very convenient distances, too, the whole way, we found fountains of water for the accommodation of travellers. But except in the vicinity of towns, no inclosure nor any thing that looked like a distinct possession of the soil had existence; and the commodore often remarked, that in this respect, as well as many other and more important ones, the scenes were purely Mexican; and they were certainly at times enchanting. Among the things cultivated, we saw rye, wheat, barley, oats, flax, beans, patches of white and red clover, onions, artichokes, vines, olives, quinces, figs, plumbs, and cherries—the last in the neighborhood of Toozla, and at some other places, being very abundant; and among the uncultivated, were daisies, dandelions, wild roses, wild eglantine or sweet briar, yellow jessamine, and frequently, in the fields of grain, a superfluous abundance of mustard and poppy. Among the living creatures that have fins, and swim in the waters, we saw the trout; of quadrupeds of the earth, we saw a fox and two hares; and among the fowls, "that fly above the earth in the open firmament of heaven," we saw, or heard, the cuckoo, turtle-dove, nightingale, swallow, woodpecker, stork, partridge, pheasant, &c. &c.

We reached Ismid before sunset, and put up at a khan, our horses and ourselves occupying separate apartments in the same stable. The city is built on a promontory, near the head of the fine gulph, and extends from the waters edge to the summit of the mountain. It contains 30 houses of Greeks, 50 of Jews, and 300 of Armenians. The remainder belong to Mussulmans; and, judging from the size of the city, as well as from the fact, that there are no less than ten mosks in it, the Turkish population must be great. In the environs of the city are numerous and extensive gardens, which are not often excelled any where in exuberance and beauty, and which, as well as all those we saw on the road, are nurtured by mechanical means.

Messrs. Smith and Dwight estimate the population of Ismid at about 25,000.

Early in the morning we walked half way through the city up the steep mountain side to see the Armenian church. A priest, whom we found there, told us that he was one of eight, who officiated in the church, all of whom were married. He informed us, also, that their convent, where ten of the baptised Jews who were exiled are now remaining, was six miles distant. This I was sorry to learn, as I had hoped to have some conversation with those persecuted men on the great things of the 'kingdom of God,' for which they also suffer. One of them, named Paul, is mentioned in a former journal. To the old priest, who showed us the church, I afterwards sent, according to promise, a copy of the Armeno-Turkish Testament; and to our Armenian guide, and to several boys of the same faith who attached themselves to our party, I gave Armeno-Turkish tracts. Of these books a deacon, who afterwards called upon us at our lodgings, spoke highly. From him we learnt, that the above mentioned Armenian convent contained fifteen Wortabets, and that the present Armenian patriarch at Constantinople, was their former bishop. This deacon told us of an image with a crown on her head, which had been recently dug up under some ruins, and was preserved in the house of an Armenian friend of his. He wished us to see it, but, on account of the distance, we declined.

At the Greek church, which we also visited, we found two married priests, one deacon, and three bishops, two of whom are superannuated. The priest, who shewed us the church, seemed highly delighted to hear of the formation of Lancasterian schools at the capital, and of the facilities existing there for putting them into operation, and extending the system. I gave him such directions as were necessary for him in relation to the subject; and on leaving, I presented him, and the boys that flocked around, with books, which they accepted with eagerness, and began to read with manifest pleasure.

The only remains of antiquity, which we saw at Ismid worth mentioning, were what are said to have been the temple and palace of the emperor Diocletian. It is well known that here in this city he usually held his court during winter. And here in this very palace it probably was, that he was prompted by the ferocious Galenus to send forth those terrible edicts, which were to annihilate Christianity. This was the last, or tenth general persecution of the early Christians, and was the most severe, commencing A. D. 303, and continuing in some parts of the empire for the space of ten years. Historians say, that "there were not less than 17,000 Christians put to death in the space of one month," and that "during the continuance of it in the province of Egypt alone, no less than 150,000 died by the violence of their persecutors; and five times that number through the

fatigues of banishment, or in the public mines, to which they were condemned."

These furious persecutors, with hosts of others who have partaken more or less of their spirit among the generations of more than fifteen succeeding centuries, have all of them gone to the judgment; but Christianity has not yet been extirpated from the earth. On the contrary, she has come off more than conqueror in every conflict, and is extending her triumphs, and filling the whole earth with her influence, while the remaining walls of that very temple in which those two monsters of horrible ferocity bowed down to their idols, and resolved to blot out the name of Christianity from under heaven, are now being thrown down and carried off block by block several miles distant, to build a *fez* [red-cap] manufactory for the Sultan; and a few weeks hence, the passing traveller will not find one stone left upon another of either the pagan's temple or palace. "But the Word of the Lord endureth forever."

On this spot we found the Turks assembled in great numbers to pray for rain, the drought having become alarming; and, as we were told, that our presence was an interruption, we hastened to leave them to their devotions, expressing the wish that their prayers might be acceptable; to which they responded, "*Ameen*."

In the course of the day, commodore Porter sent to the pasha his letter of introduction to him from the Imam of Kadi Keui. The pasha expressed his deep regret, that *Elchy Bey* (the ambassador) had not come directly to his palace, and thus given him an opportunity of showing him suitable attention and honors; and sent back to him a *boogyrootly*, addressed to all the governors, cadies, agas, &c. under his jurisdiction, recommending his friend the American *Elchy Bey*, to their kind offices, and ordering them to do whatever his circumstances or dignity might require. The pasha has been out of health for a considerable time. We met him yesterday in his coach, just as we were entering the city. He was reclining on cushions, and appeared feeble; but he laid his hand on his breast, and returned our salutation with a smile and an expression of welcome on his countenance, which greatly interested us in his favor, although we did not know at the time who he was.

Nicomedia "was once the capital of Bythinia; and it has been compared, for its beauty and greatness, to Rome, Antioch, or Alexandria. It became celebrated for being for some time, the residence of the emperor Constantine and most of his imperial successors." It is still an important place; the situation of the town is beautiful; and it might easily become again "as one of the royal cities." The Sultan has a dock-yard there, and we saw several vessels on the stocks. The plain at the head of the gulph is rich and very extensive. Herds of cattle and buffaloes were grazing upon it, and a

large river flowed through it. It is on this river, that the *fez* manufactory for the Sultan is being built; and we passed several teams of buffaloes, conveying thither all that remains of the persecuting pagan's temple, one stone being enough for a load. The buffalo of Asia is very different from the bison, or wild ox, of North America. It seems to be a half amphibious animal, and it seems also to be almost as much related to the camel, as to the bovine genus.

#### *From Ismid to Isnik.*

Between Ismid and Karumsalt, eight hours, or twenty-four miles, distant;—

We passed the ruins of a village, which we could only trace occasionally near the bottom of a high and steep bank on our left. Indeed the ruins are far under ground, the earth, and stones, and trees, washed down from the mountains, with numerous avalanches, of which we saw some splendid examples, having buried the whole site of the village, and covered it with a rich alluvial soil varying from five to fifteen feet deep.

We saw another phenomenon;—the gravel and stones which are carried down the mountain into the gulf from this side, uniting with those which are brought over by the prevailing winds from the other side, are forming lakes of this part of the gulf, some of which are already completed. Indeed the whole gulf may eventually become cut up in this manner into beautiful lakes; and these being in their turn also cut up, and at length filled up, the whole may in time become a plain, equal in extent and fertility to the one now existing at the head of the gulf.

At Karumsalt, a small Turkish village;—

Early in the morning, while we were taking our breakfast of eggs fried in Russian butter, or in oil, which, with bread, coffee, and raw onions, constituted the meal of every morning during the whole journey, a consequential Turk, whom, from whose green turban and his manner of putting it on, I took to be an iman, came in to smoke his *nargely*, or as it would be called in India, the *hookah*. Wishing to draw him into conversation, I took the *chibook*, which is the usual prelude, and remarked, that the Mussulmans of Ismid assembled the day previous to pray for rain. He did not turn his head, nor open his mouth, except to throw out in whiffs so much of the smoke as he did not choose to emit through his nostrils. After waiting a suitable time I added, that rain appeared to be much wanted in all the countries, through which we had passed, and that to pray God to send it, was very proper for us. He continued perfectly absorbed in the gurglings of his water-pipe, and did not deign to make any reply, or even to raise his eye



towards me. Despairing of gaining any wisdom from him, I thought to impart some to two Armenians who had previously entered, and offered them tracts, which they thankfully accepted. They were from a village on the mountain. I was afterwards accosted by a Mussulman youth, richly dressed, of a fine form, and of uncommon intelligence and activity, who was from Arcadia, his family having been obliged to leave Greece, and with it much of their wealth, in the revolution; comforting themselves, however, with the Turkish notions of fate and destiny. The young man spoke Greek fluently, and I could not but observe the humanizing influence, which his acquaintance with something of European manners and customs appeared to have upon his character.

Leaving Karumsalt and the shores of the gulf, they turned up the mountains.

From the heights, we had at different times a fine prospect, not only of the mountain scenery immediately around us, and of the villages and plantations more or less distant, situated on the summit or slope of the numerous hills which were starting up on every hand, separated from one another by rich vallies or deep glens, each with its crystal stream; but of the gulf of Nicomedia, with all that was borne upon the bosom of its waters far below at our feet, of the fertile plains on the opposite or northern side, and of the mountains towering far beyond. More than once I checked my horse, and looking around exclaimed, (as indeed I have several times before on this journey,)—

These are thy glorious works, Parent of good,  
Almighty; thine this universal frame,  
Thus wondrous fair, thyself how wondrous then!

Passing over one range of mountains, and ascending another, they had a full view of the plain of Nice, or Isnik, as it is now called, of great extent and beauty, sprinkled with the olive and cypress, and bounded on three sides by mountains like the walls of an amphitheatre, and on the other by the lake Ascanius. This was on the right, and the city stood at the head of the lake. The travellers were an hour and a half in crossing the plain.

#### *Isnik, or the ancient Nice.*

On passing within the double walls of this once magnificent city, we travelled nearly half a mile without meeting an inhabitant, or passing a single habitable dwelling. We at length reached the miserable village, which represents that once proud and opulent city. In order that we might be at liberty to make our researches in quietness and with despatch, commodore Porter thought it best to go to the *khan* without waiting upon the governor, or

giving him any notice of our arrival. Here no room was to be had except for our beasts; and as for ourselves we could at the moment find no better place, than a sort of bench or frame, which was close by the stable door, and which had in its better days been used for a stall; while the *kavaas* and servant lodged with the vermin in a wretched coffee-shop hard by. But neither the *kahweji*, the *langhy*, nor the owner of the stall, was at all accommodating. Indeed the Turks in general here seemed to be lordly, and unaccustomed to Franks; they were, for the most part, entirely in their ancient costume, preserving, to all appearance, their ancient manners perfectly unmodified by the innovations and improvements at the capital, and notwithstanding their poverty and meanness, they swaggered along with all the self-importance, which their national pride, their turbaned heads, and their bosoms, still made, as in former times their magazine of arms and military stores, could inspire.

The village contains neither Jews nor Armenians, and only thirty houses of Greeks. I lost no time in inquiring for the Greek church, where I found an old priest, as ignorant as old, who told me that they had no school, and that my books and tracts were not necessary for them, as scarcely any children could read. He however furnished me with a guide to point out the spot where the celebrated council of Nice assembled. This council was called by the emperor Constantine, A. D. 325, in order to terminate the Arian controversy, and it consisted of more than 300 bishops, besides a host of presbyters, deacons, and other subordinate officers of the church. It was held in a large room of the palace, and the emperor himself presided; and after a session of more than two months, Arius was deposed, and excommunicated, and the Athanasian or Nicene creed was adopted, which is still found in the liturgy of episcopal churches, and used by them to this day. The place pointed out to me is now a marsh, being near the lake, just outside the walls of the city. All that I saw were a few stone steps in two places, at least 40 paces apart, the one perhaps ascending to a throne, and the other to an altar at the extremities of the immense hall where the council was convened.

Under the auspices of the empress Irene, and of her son, Constantine VI, another council assembled in this celebrated city, in the year 787, in order to re-establish the worship of images. It was ordered to convene at Nice, that its decisions in favor of that superstition might be clothed with the greater authority. This council, in anathematizing their opponents, use language, which in profaneness and impiety, is scarcely excelled by the court of Rome, and which a council of the powers of darkness would hardly wish to alter:—“*Long live Constantine, and Irene his mother—Damnation to all heretics—Damnation on*

*the council that roared against the venerable images—The holy Trinity hath deposed them."*

On returning to my lodgings, I gave the youth who was my guide, a few Greek books, as a compensation for his trouble. These he seemed very glad to receive, and quickly returned with some of his young friends, who wished to purchase some; others came running, and in a few minutes we were surrounded by boys and young men, all clamorous for books; and though poor, they kept buying, till I told them I could part with no more, as I wished to preserve a few for the remainder of the journey, having brought what I had rather for samples, that those who wished might order supplies from Constantinople. The commodore, on seeing the eagerness of the people at this place, as well as previously at some other places, to obtain books, suggested that a pedlar, who, in addition to other small wares should carry also some of our books with him through the country, would be likely to sell them to advantage.

Early the next morning we sallied forth to view this spacious city, as it were without inhabitants—having mighty walls and bulwarks with nothing for them to defend. The city cannot be much less than six miles in circumference; and it is surrounded by double walls, the inner one of which is 25 feet high, and at the base 14 feet thick. These walls are 48 feet apart, with a fosse between; and at the distance of every 40 paces, they have upon them a double line of marble and brick towers, square built. The gates are triple, one within another, evidently rebuilt at an ancient period from materials still more ancient. Indeed almost every thing seems to have been rebuilt again and again. Even the very mud-wall cottages of the present generation are composed of fragments of the fine arts; and in them, as well as in those parts of the walls of the city, which have been repaired, are inserted here and there mutilated bass reliefs and Greek inscriptions, often turned upside down. But most of the habitations of this once crowded population are now totally obliterated. The ploughshare now passes over a great part of the ancient city; the sepulchres of the dead are ploughed up; and fields of wheat and mulberry now occupy the sites of ancient palaces, and temples, and mausoleums. The ivy runs over the wall; the wild bird screams upon the mouldering towers; the tall grass waves in the midst of deserted halls; and briars and weeds luxuriate, where nought but taste, and elegance, and beauty, and fashion, and gayety, and pleasure, once existed. Here we saw the stork build her nest, and the grey squirrel revel without fear amidst ornaments of marble figures, defaced and fractured, but still disclosing the charms of symmetry and proportion, and the design of the ancient Greek chisel. Here we saw

mosks and baths, that were built from the ruins of pagan and Christian temples, themselves crumbled to ruins; and shafts and capitals of marble columns strewn upon the ground, and literally turning to dust by natural decay. Indeed the tooth of time has left here more signal marks of his ravages, than I have ever seen in any place before. It is very common in this country to find an extensive burying-ground connected with a comparatively small village, showing the population to have once been much greater than at present, or the congregation of the dead to be far greater than that of the living. But here even the burying-grounds are themselves buried; the sepulchral monuments are literally sepulchred; and charnel-houses, and loathsome vaults, have absolutely perished. Pagan priests and Christian bishops, councils of prelates and armies of crusaders, potentates and powers, countless myriads of this once populous and luxurious city, have passed away, and not even the repository of their ashes can be found any more at all.

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands; they shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but *Thou art the same, and thy years shall not fail.*"

While our horses and baggage were being put in readiness, I fell into conversation with a Turk, who appeared more inquisitive and less supercilious than some of his neighbors. To his numerous inquiries, as to what nation we belonged, how far distant our country was from Constantinople, what were some of its productions, how long it generally took a vessel to come, &c. I returned suitable answers, and then remarked, that God "had made of one blood all the nations of men that dwell upon the face of the earth;" that "we had all one Father," that "one God had begotten us;" and that, therefore, instead of "wars and fightings;" we should all dwell together as brethren, and should be pitiful and courteous. He immediately turned to our lordly host, and said, "Do you see? Do you hear? You have never yet been even to Constantinople;" as much as to say, "A little more acquaintance with the world would improve your manners." The latter replied to these home-thrust interrogatories, by gravely puffing a volume of smoke from both his nose and his mouth at the same time; and we, in the mean time, mounted our animals, and made the best of our way out of a city, famous in ecclesiastical history, celebrated in story, but now almost extinguished by the desolating hand of *Turk and Time*. On passing through the gates, we observed in the pavement the deep ruts made by the iron or brazen wheels of the narrow chariots of the ancients. And now with many reflections crowding upon the mind, we gave the city

a last look; and then, to use the very graphic language of the Rev. Dr. Walsh, "we left this most interesting but melancholy place, where there is a lovely and fertile plain, 15 miles long, and no one to cultivate it; a lake like an inland sea, full of fish, and nobody to eat them; and the magnificent walls of a city, six miles in circumference, and nobody to inhabit it."

*From Isnik to Broosa.*

After crossing the plain at the head of the lake Ascanius, we passed, at the foot of the mountain, through several large groves of olives, and noticed that many of the trees had a chip recently cut out of them. On inquiring the cause, we were surprised to learn that it was done by the proprietor, on account of their not having borne fruit the preceding year, and was intended as a serious threat to them, that if they did not bear fruit the coming year, he would cut them entirely down. Addressing each faulty tree, he is said to use language to this effect: "Mr. Tree, you produced nothing last year; and if this year you do not bear me fruit, I shall cut you down; and now I give you this cut that you may know how good it feels, and what it is to be hewn down." Our great metaphysician, Mustapha, admitted that such was the custom of the country, but he added, with becoming gravity, "It is very wicked; for the trees are not to blame; it is God who giveth or withholdeth the increase."—But is it not probable that by being cut in the spring, and thus permitting the superfluous sap to escape by the incision, the trees, which would otherwise be barren, are really benefited and made fruitful? That the ignorant cultivator should not understand the philosophy of the treatment he has been taught in such cases to pursue, or should be led to ascribe the well known effect to an illegitimate cause, is nothing strange. How many things are done by thousands in every country, the philosophical reason of which is understood only by a few! This custom, however, brought forcibly to mind the parable of the fig-tree, and I quoted the passage;—"And if it bear fruit, well; and if not, then after that thou shalt cut it down."

In four hours we crossed the mountain, and came to Yeni Shekir, or new city, situated in the midst of an extensive plain with mountains on every side. The place contains one small Armenian church, and six mosks. It is low, and very wet, and has the appearance of being insalubrious. Franks must have been very seldom seen there. The people stared at us, as though accustomed only to the venerable beards and flowing robes of the east; the boys grinned in our faces; and now and then a little urchin seemed hardly able to restrain himself from convulsions, till he could turn into another street. We were not indeed

altogether *beardless*, for not a razor had passed over our face, since the day before we left home; but then the hairs thereon being quite as stiff and erect as a bristle, naturally tended so much the more to associate us in their minds with the unclean animal, to which they are wont to liken all Gaours indiscriminately.

Though suffering from the cold, we were not sufficiently pleased with our situation to remain longer than to take our coffee, and allow our animals time to breathe. Our course to-day was thus far nearly south-west, but we now took a northwest direction; and after passing at a distance several villages on the plain, we came in two hours to Chardack, inhabited solely by Mussulmans. Here we had resolved to spend the night, and Mustapha, who was highly incensed at the uncomfortable and undignified manner in which we had spent the two preceding nights, had, with much ostentatious display of his own worth in the business, undertaken to bring us directly to the governor, and secure for us the best dinner, the finest accommodations, and the highest honors, of which the place would possibly admit. But, to our great disappointment, and his extreme mortification, we found that the place was not deemed worthy of the residence of governor, aga, kehya, or kady; and that the very best lodgings he could get for us, after wandering over the whole village, with nearly the whole male part of the tribe with him as pioneers, and ourselves bringing up the rear—was a *cote-stable*; and a most miserable place it was even for its original purpose.

The people of the village either would not, or could not, entertain us in a suitable manner. We believed it to be principally the former; and, therefore, leaving upon them the whole responsibility of refusing us the rights of hospitality, and giving them a serious warning of the consequences, we once more mounted our jaded animals, and with no very enviable feelings, turned our backs upon the village. Evening was fast approaching; we were faint, weary, and cold; and before us was the cheerless prospect of spending the night on the mountains without supper, or a shelter. What added to our discomfort was the deep gloom that had settled over poor Mustapha. He was entirely crest-fallen. His failure was as complete, as his boasting had been confident; and his mind was so decomposed thereby, that he could not answer a civil question. He led us from the main road, and took to the mountains; but whether we were going right or wrong, or *where* we were going, we had no means of determining, except from the low muttered monosyllables, which were all we could get from him, and which, at best, were "few and far between." At length the same dark cloud came over us all, and one by one we all fell into the same state of silent musing, wrapt up in our sombre reflections, and

looking out now and then among the trees for a place to *conack* among the wild beasts of the mountains.

But just at dark, and just as it began to rain, we arrived, to our great joy, at an Armenian village; and saluting all the people we passed in the street, we told them that we had been brought there on purpose to spend the night with them; and never were sounds more grateful to our ears than the hearty "*Hosh Gheldin, sepha Gheldin!*" which was echoed from every quarter. Indeed they seemed almost as glad to see us, as we were to see them; and, though the accommodations they could give us were far from being the most comfortable, yet, instead of putting us off with their meanest, they were ready to give up to us their best. This was as much as we could ask them to do, and this we accepted with thankfulness. The *kehya*, who seemed to govern by a sort of paternal right, was quite patriarchal in his appearance; and under his direction, one house was vacated by the family, to make room for commodore Porter and myself, and another to make room for Mustapha and the servant. A good fire was made for us, and, during the whole evening, our room was thronged with the quiet, kind, and very simple people of the village, ready to attend to our every want, to consume every fragment that remained of our supper, and to listen to all the wonders of the New World. They were filled with astonishment to see the operation of our phosphoric matches and percussion locks; and as to our spermaceti candles, they could not imagine what they were made of; and after guessing beef, mutton, venison, wax, and every thing else they could think of, they finally gave up in despair. We then undertook to inform them; but not remembering at the moment the word for *whale* in Turkish, I told them it was the same fish that swallowed Jonah. As they did not seem to comprehend this, I went on to give them the history of the prophet Jonah—how he fled from the presence of the Lord, was thrown into the sea, was swallowed up by the fish, and, after continuing in it for three days, was vomited upon the dry land. But not one of them, not even the venerable looking *kehya* himself, had the least recollection of the story; and they now seemed to regard us as great story-tellers, and began evidently to doubt every thing we had previously told them. I referred them to their priest, for testimony as to the *whale*, and promised that I would myself call upon him in the morning, and visit also their church and school.

The name of this village is Mermergik Keui, and it contains about 60 houses. The people are in general unable to read, and know scarcely anything that takes place out of their own quiet village. They are poor, but very kind and hospitable. To the teacher of their little school they give 400 piastres, or about 22 dollars, a year and

his board. Their principal food is bread, milk, cheese, and *yoghoot*; and their conversation with each other is invariably in the Armenian, which they generally understand much better than the Turkish. They appeared to possess a fine grazing country, and had numerous fields of grain and of mulberry, all which were suffering from the long drought. Wild boar are abundant on their mountains, but they are not allowed to take them; the Mussulmans of Chardack, two hours distant, whom we found so inhospitable, monopolizing all the game, in order that they may have the pleasure first of *hunting* and then *selling* it to their honest neighbors of Mermergik Keui, whom in other ways they often grievously oppress.

Early in the morning we accompanied the *kehya* to see the village church and village school, and had the satisfaction of hearing the priest confirm all that we had told the people the evening previous respecting Jonah and the whale. We were afterwards visited by the priest, the school-master, and all the principal inhabitants of the community, who, spreading themselves unceremoniously around us during our breakfast, patiently waited to "gather up the fragments that nothing might be lost;" while we, like the reapers of Boaz, let fall some of the handfulls, i. e. left some of our food on purpose for them. We now began to think of moving forward, and to make arrangements accordingly. To the priest I gave a copy of the Armeno-Turkish Testament, to which the commodore added a pair of spectacles, that he might see to read it. A box of phosphoric matches I presented to the *kehya* for the future amusement of himself, and the wonder of all those under his patriarchate. To the little school we gave 20 piastres to aid in procuring paper and other necessary articles, of which they stood in great need. All those who had been put to inconvenience on our account, including also the *kehya*, now stood forward with their claims, all of which, without ascertaining their amount, the commodore, with his accustomed generosity, more than allowed. And in the last place, Armeno-Turkish tracts were distributed with a liberal hand among such of the children and adults as were able to read. By this time, almost the whole village, with wives and children, were collected to *see us off*; and in the midst of mutual good wishes, prayers, benedictions, and grateful acknowledgments, we laid our hands upon our breasts, touching also our forehead, and, thus exchanging farewells, we left the village of the mountains—Retired as thou art from the noise and bustle of the world, may the Holy One be in the midst of thee! May thy mountains be "as the hills of Bashan, the high hills which God desireth to dwell in!" May thy simple-minded shepherds like those on the plains of Bethlehem, receive 'angel visits,' and be directed to him



who is Christ the Lord!" And may thy ploughmen, and thy vine-dressers, "gather fruit unto eternal life!"

[To be continued.]

### Syria.

EXTRACTS OF A LETTER FROM MR. WHITING, DATED JULY 7, 1832.

#### Notices respecting Sidon.

It will be perceived, that this letter was written previous to the death of Wortabet.

I have just returned from a visit to Sidon. It was easy to perceive, that there is a very considerable difference between Sidon and Beyroot, at present, with respect to the disposition of the people to attend to religious conversation and instruction. There is much evidence, of a very cheering character, that our Armenian friend is doing good there, and recommending the gospel both by precept and example. Some few souls, I trust, the Lord has given him, who will be seals of his faithfulness in the day of the Lord Jesus.

I was much interested in his friend *Subbaay*, whom I have formerly mentioned to you. He possesses rare qualifications for usefulness, and I cannot but strongly hope, that God designs to make him a chosen vessel, to bear his name, and boldly defend his truth, before these fallen churches. His diligence in studying the Scriptures is remarkable, as also his shrewdness in quoting them against his papal brethren. His influence is very extensive, and his character, I believe, universally respected. He has much zeal, and an uncommon share of good sense. Whether he would have courage to face such a torrent of persecution as *Asaad* did, is doubtful. He does not even pretend that he should. Nor does he apprehend that so furious a storm is likely to arise again in this country; and it is to be hoped, that religious persecution will not be tolerated, whether the country be governed by Ibrahim Pasha, or by the Porte. But whatever trials may come, let us hope and pray, that this man, and multitudes more, will be enabled to put their trust in God, and thus endure unto the end.

Mr. Nicolayson was with me at Sidon; and both of us spent our time principally in the family of Wortabet. We were pleased with the meek and humble spirit manifested by his wife, under the numerous and very trying provocations she meets with from her relatives. Mr. Farren, who has resided for the last six or eight months in Sidon, bore an unsolicited and honorable testimony to the excellency of Wortabet's character, and also to his faithfulness and zeal in his Master's cause.

I do not know whether we have mentioned in our letters to you, that Ibrahim

Pasha, after obtaining possession of Acre, proceeded, with nearly his whole army, to Damascus, and took possession of that city without resistance. Some of the proud spirits in Damascus were afterwards refractory; but the resolute invader seized and disarmed them, putting some of them in prison, sending others to labor on the new roads he is making towards Aleppo. We hear that he has since marched for Aleppo, to meet Hussein Pasha, the commander in chief of the Sultan's forces.

### Greece.

EXTRACTS FROM THE JOURNAL OF MR. KING.

#### At Athens.

June 1, 1832. Read in a late work, written by Korai at Paris. It is an admirable work, and will, I fancy, do much towards correcting some of the errors of the Greek church. It contains, as many of his books do, a long preface, then the Epistles of Paul to Timothy and Titus, with a new translation, and notes on all the important passages. In this work he advocates, in a very zealous manner, the cause of "equality," and shows very clearly, that bishop and presbyter were, in the first age of the church, synonymous terms, and that the same were often called diakonos or minister. He shows, also, that confession was, in apostolic times, voluntary and *public*; says that the custom of the priest's going about with holy water to sprinkle the houses, should cease in free Greece; shows that days of fasting were not ordained in apostolic times; that the apostles did not fast many days in succession, nor at any fixed period, but only according to circumstances; &c. I should be glad if this book could be put into the hands of every man in Greece. I am confident that these sentiments of Korai are gaining ground among some in this country, and I indulge the expectation that, at no distant day, this church will very much resemble our own, or the Presbyterian. Much will depend, however, upon the political situation of the country after the arrival of the new king. In the eyes of most of the Greeks of intelligence, episcopacy has lost much of its brilliancy. They are beginning to think, and most justly, that the power which they, who are called bishops, have so long held, was bestowed by the princes of this world, and that political governments have a right to take that power away, and without infringing at all upon the rights which Christ granted to his ministers. The number of bishops now properly belonging to free Greece, is very small. War has destroyed them; and now some people are beginning even to talk of a reformation in their church government, which they think may be effected without at all infringing upon the dogmas or doctrines of their church. They

consider it, however, as necessary, before such change be proposed, that the common people should be more enlightened. The patriarch of Constantinople has no longer much influence; he lost it by excommunicating those who took part in the rebellion against the Turks; and it is not improbable, that the chords which bound them to him, will soon be wholly severed.

3. Sabbath. In the morning I was invited to attend the baptism of a child of Mr. B. in the church; so I went. The bishop performed the ceremony, after which I went with him to the house of Mr. B., where many were assembled, and conversed with the bishop on the subject of baptism, its nature, &c.; and also with regard to the hope that the time would soon come, when all men should be converted unto the Lord, and there be one fold and one shepherd. He seemed very friendly, and our conversation was listened to with apparent interest. Afterwards I went to my school. As it was late, Niketoplos had commenced questioning the children from Christ's sermon on the mount, and had come to the text, "Blessed are the pure in heart." Here I commenced, and took occasion to speak of that cleansing of the heart, signified by the ordinance I had just witnessed, and the necessity of being baptised with the Holy Spirit in order to be saved.

10. Sabbath. As this is the feast of Pentecost, I addressed the scholars in my school on the subject of the descent of the Holy Spirit; showing the effects of regeneration, its necessity, and what kind of preaching God makes use of, to accomplish it; and gave some little account of the revivals of religion in the United States. In the evening, in my family, I spoke much on the same subject.

28. Mr. B. informed me, that he had (according to a previous request which I had made), paraphrased in Greek verse seven of the Psalms of David. I proposed to him, last year, to do this. I have, at length, succeeded in persuading him to employ his talents in a way, which I hope may be hereafter for the edification of many. A book of psalms and hymns, which may be sung, is very much needed here.

July 1. In the morning I preached from Luke xvi, 19—31; on the subject of the rich man and Lazarus. Upwards of a hundred persons were present, most of them scholars. In the afternoon some boys, to whom I had given the "Life of Moses," called, and I examined them in it, to see whether they had read it with attention. Afterwards I had my Greek service. Spoke from a part of the 5th chapter of James.

4. It being the anniversary of our national independence, many of the Greeks called to see me.

At noon, a marble, with the inscription, *Ἐν τῇ πόλει τῇ Φιλαδέλφειᾳ*, [Philadelphia], 4th of July,

1832," was put up in its place over the gate of the enclosure of the Philadelphia school.

11. An archimandrite called, and asked for books for two schools, which he has established at the Dardanelles. Conversed with him about the present state of the Greeks. He seems to be very liberal in his views, and sensible of some of the errors, into which his church has fallen. A few years ago he girded on the sword, and became captain of a band of soldiers, to fight against the Turks.

16. As the small pox is rapidly spreading in the place, it has been thought best by some, that the schools should be discontinued. Niketoplos will close his to-morrow. S. and the teacher of the Hellenic school wished to continue; and as they are Athenians, I leave them to do as they and the demogerontes think proper. Decided to go for a few days to Hydra and Nauplia, on account of the small pox, the heat of the weather, and business.

17. Hired a boat for 70 piastres to take me to Ægina and Hydra. At six P. M. left Athens for the Pyreas, with my wife and child, and Anastasia the teacher of the girls' school, now to be discontinued for a few days. With Niketoplos remained at the Pyreas during the night. While there a Turk, who was sitting at the receipt of custom, expressed a wish to have a New Testament, which I gave him with much pleasure, and then sat down with him and other Turks, and with Greeks, and conversed for some time on the subject of religion. While conversing, one of the Turks went and brought me a present of some excellent apples, as a mark of gratitude for the book I had given.

In the morning, I met with the captain of a French brig of war, who had arrived the day previous from Nauplia, and who was to return immediately. I had the day before just spoken with him a single minute. On seeing us at the Pyreas, and knowing that we wished to go to Nauplia, he invited us all to take passage with him. After making several objections to accepting his kindness, all of which he met in a very polite manner, I accepted his invitation. But his vessel was at Salamina (Salamis.) So it was agreed that I should go on my way in the boat I had taken, till he should overtake us, and then he would take us into his vessel. Mrs. N. and her son were also with us. At nine, A. M., we were all safe on board with him, and we paid the captain of our boat, and dismissed him. The name of the captain of the brig is Desuin, and the name of the brig Palinure. While on board we received every attention and politeness, which might be expected from such a polite people as the French. A little before sunset we were near Hydra, and the captain went so near to the shore, that we could hear the people very plainly. Had he arrived there a little

earlier, it was his intention to send us on shore for a little while, but he did not like to go in the evening. As we had a calm, we were off Hydra during the night.

19. At ten A. M. we got a little breeze, and at about nine in the evening we came to anchor about three miles below Nauplia, as the wind had failed us.

#### *At Nauplia.*

July 20. Learned, that Calerges was at the Mills opposite Nauplia, with about 300 men. He, and Colocotroni, and some others, are opposed to the present government. In the afternoon, an attack was made upon him. Heard the firing of the cannon from the house where I lodged. Called on Tricoupis, and met Miaulis at his house.

21. Called with Niketoplos on Messrs. Calletti, Lavendi, Rizos, Mavrocardato, Zaimi, and Anagnostes; and I called also on Messrs. Dawkins, and Carajah, and Gen. Church. Saw many of the representatives. Went out to Pronia to see the temporary building, erecting for the meeting of the national assembly. The Greeks wished to hold their assembly in Nauplia, but the Residents of the three Powers would not permit it, on account of the city's being occupied by French troops. They wished to have it at Argos, but the Greeks were unwilling to go there, and it was at length agreed that the assembly should be held at Pronia, which is a new village, built up since I was at Nauplia, four years ago, and is at the distance of about five or six minutes walk. It was understood, however, that when the assembly commenced, the French troops at Pronia should be withdrawn.

22. Sabbath. During the night Calerges and his party fled from the Mills. About 50 of his men were captured, and some of them I saw brought into Nauplia, where they were put in confinement. Some of them, in making their escape, stuck in the marsh of Lerna, nearly up to their chins in water, and so were taken.

Among other things that were taken, was the port folio of Calerges. He has now gone, it is supposed, to join Colocotroni at Karytæna. Colocotroni is calling to arms the whole of the Peloponnesus, and the internal affairs of Greece do not look very prosperous.

While at Nauplia Mr. King presented to the Secretary of Religion and Public Instruction the following school-books, printed at Malta; viz. 50 copies of the Alphabatarion, 50 History of Greece, 20 History of Rome, 100 Prophet Daniel, 30 History of Joseph, 10 History of Moses, 100 Extracts of the Gospel, 100 Child's Assistant, 20 Little Philosopher, eight History of Little Anna, and 50 Extracts from Old Testament. These were very respectfully acknowledged in a letter from Rizos, the Secretary.

26. In the morning the Greek representatives met in the church of St. George, where service was performed, after which they proceeded to Pronia, where they commenced their session, and the French troops were withdrawn.

The climate of Nauplia I do not think good. I awake every morning with a great degree of heaviness, and I hear many complain of the same thing.

28. In the afternoon I distributed tracts at the custom-house, till such a crowd of people pressed upon me, begging for them, that I was obliged to desist from giving any.

29. Sabbath. Many people called; much firing of cannon from the French ships and from the batteries; in the evening, rockets and fireworks were played off at Pronia. How different from a quiet Sabbath in my own country!

30. In the morning I attended the national assembly. Visited also the Lincasterian school. Found that the New Testament is read (I believe) every day by the 8th class. As near as I recollect, (for I did not take note of it in my journal,) about 5,000 New Testaments in Greek have been received by Mr. Rizos, from Switzerland, for schools in Greece.

31. I have been trying to find a good teacher of ancient Greek, but have not been able to succeed. In fact there are only a very few to be found in Greece, and some of these are unwilling to engage in teaching, and are seeking for some political office.—Put up a small box of school-books and tracts to be sent into Arcadia, to the schools at Demetsana and in the neighboring villages.

Aug. 2. Nikephoros Bamboukes, a teacher of ancient Greek at Pachoba, near Calabryta, called and asked for books, which I gave him for the schools under his direction. He also wished me to send him some New Testaments, and to procure for him, if possible, a globe and maps for his school.—Received a visit from the venerable Miaulis. To-day, also, some hundreds of the soldiers of Criezotes [the antagonist of Calerges] came to Avia, a place near Pronia, demanded their pay of the Greek government, and cut off the water of Nauplia, which is brought by a conduit from Avia. In consequence of this the assembly was postponed.

One of the Cretan representatives asked me for books to send to a school in Crete. The next day I gave him 25 Alphabataria, and promised to send him the other books from Athens.

#### *At Ægina.*

Aug. 7. About eight in the evening arrived at Ægina.

8. I called on Gennadios, on Mr. Scoufos, the governor, and on P., and others. Mr. P. read to me a part of a piece, which

he has written on the subject of church dignities, to show that the primitive church government was democratical, and that bishops and presbyters were synonymous terms; and that the power, they afterwards received, is not of heaven, not of Christ or his apostles, but all human. The occasion of his writing this is, that it is expected the national assembly will discuss the subject, whether the church in free Greece shall remain in connection with the patriarch of Constantinople, or not. The piece will probably be published in the papers. I am rejoiced to find, that he has such just views on the subject. He is undoubtedly one of the most intelligent priests and learned theologians in Greece, and uses his pen with a great deal of facility. I trust the time is soon coming, when Greece, and perhaps the church generally, will return to the simplicity of the first century, and when bishops will lose that *temporal* power, which they received from men, and be good ministers of the gospel, and seek for nothing more than what the gospel allows them.

Called on Christos Bophus, a young man who was educated at Corfu, and who has been recommended to me by many, as one of the first scholars from the University in that place. He excels particularly in mathematics, but is considered also an excellent philologist. Made a conditional agreement with him to come to Athens. Dined with the governor. At four P. M. set sail in a small boat for Athens. At about half past eight in the evening, arrived at the Pyreas, where we took lodgings for the night in a store house.

#### *At Athens.*

Aug. 9. Had the pleasure of seeing Doct. and Mrs. Korch, who have quit the Negropont, and will probably remain here for the winter.

While at Nauplia, and since my return to this place, I have distributed and sold nearly 1,600 copies of school-books and tracts, about a thousand of which were given to schools; and 55 New Testaments, which were, for the most part, also given to schools. The greater part of the school-books, tracts, and gospels, were given gratis. In the above number is not included those I gave to Mr. Rizos.

In a letter, dated August 15th, Mr. King says,—

I saw a letter from Mr. Canning, English ambassador at Constantinople, stating that the Protocol was at length signed by the Sultan, so that Greece can now properly be called free. The boundaries are, I believe, from the Gulph of Volo to Arta; and it is now generally believed, that Athens will be the capital.

#### Chickasaws.

EXTRACTS FROM A LETTER OF MR. STEWART, DATED AT TOKSHISH, JAN. 14TH, 1833.

#### *Church—Unfavorable Influence exerted upon the Indians.*

REMARKS have often been made in this work respecting the evils which the Chickasaws were suffering from the intrusion of unprincipled white men into their country, under cover of the laws of the state of Mississippi, bringing with them intoxicating liquors and various other temptations. The effect on the church and the Indians generally is noticed by Mr. Stuart in this extract.

On Sabbath before last was our communion season. You will be grieved to learn that seven persons (four natives, one white, and two blacks) were cut off from the privileges of the church. I have considerable hope for two of them, but for the others I have none. These declensions are painful and trying to our feelings, and ought to lead us to humble ourselves before the Lord. It is a time of trial amongst us on various accounts. Within the last three months more than three hundred gallons of whiskey have been brought into our neighborhood by white traders. A grocery store has been erected within half a mile of the house of God, and every artifice is used by these emissaries of Satan to destroy the followers of Christ; but as yet, they have not succeeded in a single instance. Much complaint is heard from the thinking part of the Indians against these intruders and disturbers of the peace. But nothing can be done to remove them. They boast of the protection of the Mississippi laws.

The effect of this state of things upon the minds of Christians, I think, has been to make them more watchful, more united, and more prayerful; and already we begin to see the fruits. Since the communion, the Spirit of the Lord, we hope, has been amongst us, awakening the careless, and speaking peace to the troubled conscience. There are now several persons very serious, and one we hope, has experienced a change. Appearances at present are very favorable. Oh that our hopes may not be disappointed.

EXTRACT FROM A LETTER OF MR. HOLMES, DATED AT MARTYN, DEC. 8TH, 1832.

#### *Further Remarks respecting the Condition of the Chickasaws—Emigrating Choctaws.*

Mr. Holmes, after stating the outlines of the treaty agreed upon last fall by the Chickasaws and commissioners of the government of the



United States, in consequence of which great numbers of white families were pressing into that part of the nation in which Martyn is situated, bringing with them whiskey and other means of corrupting the people, remarks—

Let the Chickasaws have daily intercourse with such a population for several successive years, purchase as much whiskey as their appetites may crave at the white man's prices, and in my opinion, they will not need a new country beyond the Mississippi river.

The church is suffering dreadfully from the intense anxiety which all feel for their temporal concerns. The Spirit of God has been grieved away by the worldliness that generally prevails, and some, we fear, have been permitted to draw back to perdition. We have never felt so entirely discouraged as since the late treaty.

The cholera has carried off some of the inhabitants of the nation. It has been near us, but through the good providence of God, we have been preserved in usual health. We have not, however, been free from anxiety on this subject, as we are more than forty miles from a physician. Nearly all the villages and cities on the Mississippi river have suffered, more or less, from this dreadful scourge. May the Lord sanctify his judgments, and through them bring our guilty land to repentance.

Our school has been in regular operation, but it has not been so large as heretofore, on account of the removal of a number of families out of the neighborhood.

*Choctaws.*—Nearly three thousand poor Choctaws have passed by Martyn this fall, on their way to their new country. We have become so familiar with sights of the most perfect wretchedness, without the possibility of relieving it, that were you now with us, you might almost think that we had sunk into entire callousness.

Mr. Hotckin states in a letter, that about two thousand Choctaws, from the south part of the nation, including all that remained of the Goshen and Emmaus churches, except two, started for their new country about the middle of October. Mr. H. himself and Mr. Moulton left Goshen about the first of November, and have since reached the new country and resumed their labors. It is estimated that about seven thousand Choctaws have removed during the last fall and winter. Probably nearly the same number removed during the preceding year. Some of the parties which have removed during the present year, have been detained on their way, and suffered very severely from the cholera, to whose ravages such a class of people, enduring the fatigues and exposures of such a journey, and at the same time so scantily provided with suitable clothing, food, and medicine, must be peculiarly liable.

#### *Removal of the School at Martyn.*

In consequence of the various discouraging circumstances which embarrassed the operations of Mr. Holmes and his family at Martyn, in the present state of the Chickasaws, he has thought it expedient that the school should be removed to Tipton county, Tennessee, and be taught by himself and Mr. Wilson, missionary at Caney Creek, a large portion of whose scholars have been taught in the white settlements during the last three or four years. The Chickasaws themselves preferred this arrangement, expecting that the expense of boarding and instructing their children would still be defrayed out of the avails of their annuity.

In consequence of this arrangement, and with reference to the establishment of a high school for white children, to be conducted by himself and Mr. Wilson, Mr. and Mrs. Holmes, and Miss Richmond, the female teacher at Martyn, requested that their connection with the Board might be dissolved. Their request has been granted, they being, for the present, responsible for the instruction of the Chickasaw pupils whom they take with them, and for the faithful use of that portion of the annuity allowed them by the Indians.

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#### Osages.

##### JOURNAL OF MR. MONTGOMERY.

THE following extracts will show the circumstances under which a knowledge of the gospel is communicated to the Osages, and the difficulties that attend it. Mr. Montgomery resides at Union, about twenty miles from the large town to which his visits were made, and which contains 2,000 or 3,000 people, settled compactly on a few acres of ground.

*March 7, 1832.* Visited the Osage town. Most of the men absent on a distant hunt, and, as usual at this season of the year, great complaints are made of scarcity of food. Had two meetings, the largest amounting to about thirty persons, the attention somewhat encouraging. A man who had been present when the duties of neighbors were stated, afterwards commended the injunction respecting bringing back a straying animal. Mad Buffalo professes "that he has been all his life seeking after God, wondering who he is, and where he lives—says he has fasted seven days without water, lying out to dream on the tops of hills and by the roots of trees, but all without success—with his utmost exertions his ideas could never reach beyond the visible heavens—he seemed to meet a wall which he could not penetrate—something against which his thoughts struck,

and then slipped aside." He wishes to have a new Bible to keep in his lodge, and to leave with his children at his death. Yet he has no seriousness, no conviction of sin, no desire to be instructed. Oh that the Spirit which enlightened and turned the ancient Corinthians, Ephesians, and others, and which is at this day accomplishing such wonders in many heathen countries, would arrest his wayward attention, and impart to him a heart to love the truth!

*May 21.* Returned from the town after a stay of three days. Found the men but little disposed to assemble for preaching; but with some difficulty obtained several small meetings of women. Had the satisfaction, likewise, to get several groups of small boys to sit down to be taught English, Scripture names, facts, &c.—hope to try the plan further. A young man to whom I spoke something about the resurrection, promptly dissented, saying, "it would be impossible for any one to open all the graves, they were so numerous—scattered all about, three or four in a place." Another expressed a wish to know the name of the Son of God, that he might put his trust in him.

*June 7.* Have made a visit with my family to the different stations in the Cherokee country. Many of the people appear much impressed with religious things;—near twenty came forward at Dr. Palmer's to have their names entered on the anxious list. The Cherokee brethren have united in an association to do good to the poor and unenlightened—contributing money for the purchase of Scripture, and engaging to accompany their minister in preaching tours to destitute neighborhoods. Several of them promise to make a visit with us to the Osages in September.

*16.* Have been occupied at the town since the 11th inst. Found a long public feast on hand, which came much in the way of my object. Could obtain but two meetings, one of which was of women—few however were called. Had I a sufficient portion of Scripture to read, would try visiting from lodge to lodge in preference to the dilatory business of meetings at present.

An invitation has just come from White-hair's for a united expedition against the Pawnees, in honor of their chief, who has deceased since our tour in April. In reply to my remonstrances, a principal brave, one of whose names is Wakkundah, observed that if they had cattle and farming implements they would stay at home, and there would be no more quarrelling about the buffalo. Hearing me tell the women how easily they might make clothing for their families, the chief said, "You must come and have your wife make cloth where our women can see, and then they will soon learn—talk is nothing."

*July 17.* An Osage woman, on being told that many of the Cherokees had be-

come worshippers of God, and had put away their bad hearts, inquired if they (the Osages) had their bad hearts still; said, that since she had encamped near us, she had conformed to our ways—not crying. A young man, to whom I was speaking about universal depravity, helped out the expression "that when man sinned he lost all good thoughts, or judgment," by saying, "God took away all good judgment from him."

*22.* Sabbath. Visited a small camp in this neighborhood. During the time I was speaking, a woman continued dressing a skin just beside me—nor did any of the women attend. An old man asked how long it will be till the Son of God return—saying he wished to see him in this world, and not in the next. The idea of happiness after death appears offensive to some, and trifling and visionary to the rest.

*Aug. 18.* Returned from a two days' visit to the town, accompanied by Charles Mognin. Much difficulty in getting a meeting called;—but the attention better than usual, chiefly to be ascribed to the animation of the interpreter. One of the hearers said the law was altogether against them, condemning every thing they do. Hearing a distressing lamentation in a neighboring lodge, on entering was told by the women that they were mourning for a sister who had died not long before:—After their feelings had been somewhat soothed by my inquiries, they stated that their sister was a young girl, and that her death was occasioned by an injury from a fall in carrying a heavy burden—this happened in April.

*Sept. 10.* Returned from a visit to the town. Not having an interpreter did not call a meeting—nor could it easily have been accomplished. Had the satisfaction, however, to be occupied pretty fully in reading to, and conversing with individuals and families. On Sabbath evening, after rather a discouraging day, an old man followed me to the outside of the town, who exhibits so much appearance of love to the truth, as, when contrasted with the indifference of the rest, to fill me with hope and exultation. He professes to have heard a voice in a dream many years ago, which instructed him in the unity of God, and that none of the powers worshipped by the Osages is He. He now thinks that the God whom we preach is the being whom the voice had in view. No untutored Osage has ever manifested such an interest in the doctrine of redemption. On being told about the song of the blessed in heaven, he expressed his desire to go there, and said he would sing the praises of Christ. Though not decrepid, he is quite aged, having lived to see six successive chiefs at the head of his people. I have since learned that he is known as a dissenter from the prevailing usages, having declined to teach the sacred songs to the young men. Can it be possible that the regenera-

tion of this sensual, hardened nation, is about to commence in this aged brave—this veteran in idolatry and sin!

Mr. Montgomery makes the following remark—

Every additional interview with the people presents new instances of the narrowness of their views, and the selfishness of their motives of action. A man from the town says that he attends meetings, and often tells others what he has heard. The people say to him, "You are a hearer of the missionary—we suppose he has made you his friend—what does he give you for listening to him." Now he wishes to know "when they inquire again what he shall tell them." The only encouraging trait in their whole character, is an increasing disposition towards the stationary mode of living. The chief on taking his pipe, in a considerable company, uttered this extraordinary prayer in regard to a favorite infant son, "May he be a raiser of cattle and swine together," and turning to me, inquired if he had done right.

EXTRACTS FROM A LETTER OF MR. JONES,  
DATED AT HARMONY, JAN. 1ST, 1833.

THE unusual seriousness that prevailed in the school at Harmony, and in the vicinity, during the last year, were noticed in the last volume of this work. Mr. Jones, in an annual report of the mission, gives the following

*Review of the Progress of Religion during  
the Year.*

Last new year's we still remember, and let it be written "*A day of the right hand of the Most High.*" It was then that the cloud arose destined to pour its blessings on our heads. The anxious sigh, and the falling tear, both reminded us that God was in this place. Time shewed us that we were not deceived. From that day a general seriousness prevailed. At some seasons the power of God was so overwhelming that no one dared to gainsay or resist. The seriousness continued through the winter and spring, but the good wine was reserved until the sacred feast observed on the first Sabbath in June. At that time we held a three days' meeting. It commenced on Friday, and ended Sabbath evening. At our communion season that day eleven, as the first fruits of the revival, came forward and professed their faith in Christ, publicly entering into covenant with him. During the week which included the meeting, eight were hopefully born into the kingdom. On the first Sabbath in November nine more were added to the church, making in all twenty since the first of June last. Seventeen of this number last new year's were living without hope and without God in the world, but now they give pleasing evidence

that they have passed from death unto life. The church now consists of thirty-one members; sixteen males and fifteen females. Of those who have been added during the past year, being ten males and ten females, fifteen belong to the Sabbath school, and twelve to the day school. Of Indian blood there are nine—three Deleware, five Osages, and one Omahaw. Of the others, one a French catholic, two of African descent, and six are children of the missionaries. Besides these, there are five of whom we have hope. You, and the Christian public, will expect, and not without reason, that this small ingathering will have a powerful influence upon us. That our faith, love, and every Christian grace will be increased; and above all, that it will have the effect to stir us up to greater effort in the cause of Christ. We pray that your expectations may be fully realized. Our present prospects are encouraging. Unusual seriousness and solemnity pervades our religious assemblies. In a word we know not but our present prospects are quite as encouraging as they were one year since.

*The School.*

This has been highly prosperous. The average number of scholars has been fifty-three, and of Indian children forty. A great change has taken place in school since the revival commenced. The scholars are more orderly, more studious, and more inclined to read. Their proficiency has been highly gratifying. The branches usually taught in common schools at the East have been pursued with success. We have had respectable classes in grammar, geography, and arithmetic.—Thirty-four read night and morning in the Testament, and all, except a small class, read well in easy lessons. Thirty or more write, and excel any other scholars we have ever seen, considering the quantity written.

*Sabbath School.*—This includes a considerable number who do not belong to the day school. Perhaps in nothing have the scholars made so rapid improvement as in a knowledge of the Bible. The verse-a-day system furnishes his lessons for the Sabbath. The learners are divided into four classes—one for each brother of the mission family, over whom he presides, and endeavors to enforce the truths contained in each lesson. Seven eighths of the scholars write their lessons promptly, and many of them answer questions with great judgment, and appear to enter into the spirit of the truths contained. We view it as a vine of God's own right-hand's planting, and, blessed be his name, he has watered it with the dews of heaven. We have reason to believe that in this school, at least, fifteen have been reared up to become polished stones in God's spiritual temple.

As instances of the power of divine grace, we would mention that we have been led to the throne of grace in some of our praying circles by three boys not more than fourteen years of age, with as much propriety of expression, and with as much apparent genuine Christian feeling as we generally witness in men of mature age. One of the three is a youth of uncommon promise.—Again to exhibit still further the effect of the revival, imagine yourself in a family consisting of twelve Indian children, with their matron confined to a sick bed for the space of two weeks; but notwithstanding the most becoming order was maintained, the wants of the sick attended to, and all done by two Indian girls not fifteen years of age. Yea, more, follow them to the family altar, and listen to the petitions offered by these youth, while nought but the voice of prayer breaks the silence which reigns amid the little group—then you will have some just conceptions of scenes which transpired in one of our families during last summer.

Our congregation on the Sabbath probably averages from seventy to eighty; more than one fourth of the number have, within the last year, been hopefully converted.

In a word, in reviewing the scenes of the past year, on God's part, we have

every thing to call forth our grateful praise, and nothing to deplore, but what we find in ourselves, and the little access which we have gained to the benighted race to whom we have been sent. But we do not yet despair of these unhappy beings. We are inclined to believe that more has been done the past, than during any preceding year, to meliorate their wretched condition. The gospel has been more extensively preached, and has been listened to with much greater attention than heretofore. I have made one extensive tour among them, in which I was greatly encouraged.

Frequent visits have been made by me to a white settlement about thirteen miles distant, in which the labors bestowed appear to have been blessed. Great seriousness prevailed through the summer, and some good, we have reason to believe, has been done. We ask your unceasing prayers for us, dwelling as we do in these benighted regions, where, before our eyes, multitudes every year are driven away in their wickedness, that our eyes may affect our hearts, and that in every thing we may redouble our feeble efforts in pointing these deluded souls to the Lamb of God who taketh away the sins of the world.

## Proceedings of other Societies.

### FOREIGN.

#### LONDON MISSIONARY SOCIETY.

*Rev. J. Tomlin's Journal in Siam.*

[Continued from p. 106.]

*Monday, Aug. 22, 1831.* [Compare p. 176, vol. xxviii.] To-day we have had a respectable talapoin diligently inquiring after the truth. He sent in a person before him to know if a visit would be agreeable to us. He had read our tract, but finding in it several things *hard to be understood*, had come to make some inquiries of us. As he was waiting in a boat close to the house, we gladly invited him in, and immediately fell into interesting conversation. His questions were put in such a candid spirit, and usually of so important a nature, that we felt persuaded the Lord had stirred him up to come to us to inquire the way to Zion. He began by asking what our religion considered to be sinful: for instance, was it a sin to kill and eat animals; to drink wine, &c.? We said, God created animals for the good of man, and gave them to him for food. And as to drinking wine, there is no sin in taking a little, for we found it often a salutary medicine for the sick; but drinking to excess is very sinful. He then dwelt a good deal on the Savior; asked how he differed from God the Father; and if he loved all nations, and was able and willing to save them; and if God the Father also loved men. We said Jesus was the Son of God, and appointed by the Father to be the Savior and Judge of all men: He created all

nations, and had shed his blood for all, by which he abundantly proved that he was both able and willing to save all nations. The Father also manifested his love to us by giving his beloved Son to die for us. Here he was anxious to know how the Father and the Son differed, and referring to the tract in his hand, where the names of both occur, he repeated them several times in order to impress them on his mind. He then wished to know how the Lord Jesus made our hearts good, and what evidence we had of His operation? We replied, the heart of every man is naturally wicked, so that "every thought and imagination is evil and that continually," and he can of himself do nothing good. Therefore when a believer in Christ finds that he begins to love God supremely, to love his Savior, and loves to do good to all mankind, he has good evidence that the Lord has changed his heart, though he knows not how it is done by the Holy Spirit. He then questioned us about the resurrection of the body and its re-union with the soul, and the future condition of both. And here he asked if brutes had not souls like men; on our replying in the negative, how then, said he, do they live and run about, &c.? We answered, brutes have a spirit peculiar to their nature, but far inferior to the soul of man. They cannot reason, speak, &c. like men.—We had also several other priests for medicines and books. Although the tracts are still without covers, we thought it best to let them go, rather than withhold the bread of life from craving souls. They were all of a friendly spirit and thankful for the books. Two came from a remote part of the city, belonging to a pagoda containing 600 talapoins.



We have latterly thought and conversed much about the awakening of the talapoins, and the Lord has put it into our hearts to pray earnestly for them. We rejoice to think what a blessing their conversion would be to this nation! Last night we were talking on the same subject, and concluded that the best way of effecting a great and blessed work in this place, by the Lord's help, would be by declaring boldly and plainly the truth to them; and lifting up our voice against the idols and all false gods. Should the fear of the Lord then fall upon the nation, and a spirit of repentance be poured out upon the people, all this rubbish would soon be cleared away, and there would be room for laying the foundation of the temple of the true God. And while we feel it to be our duty thus to deal with poor deluded idolaters, we ought not to shrink, though, like Sampson we should perish under the ruins of their crumbling pagodas. Although weak and trembling in ourselves, the Lord can give us strength and courage equal to our day. Idolatry meets with no quarter in the scripture. Paul protested boldly against it while surrounded by the refined Athenians; and the message of the angel flying in the midst of heaven to preach the everlasting gospel to every nation, "saying, Fear God, and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth and the fountains of waters," is a text for every missionary. The serious, candid spirit of the priest that came this morning, leads us to think that the Lord is already hearing and answering our prayers, and has sent him to animate us to a holy boldness, in steadily pursuing the path we have thought of treading.

Our Siamese teacher, Hom, seems also to be brought under salutary fears by the Holy Spirit. Lately we have spoken a good deal to him about the awful state of idolaters, and especially of the guilt of those who have had the light of truth granted them, and shut their eyes against it. *They* must assuredly fall into hell (tuk na Ruk). This seems to have alarmed him a good deal, and yesterday (Sabbath) he came into the room, after our morning Chinese worship was over, and with much earnestness asked, if he now believed in Jesus and died immediately, (to-day or to-morrow), would he not fall into hell, but go to heaven? We said, if he repented and believed in Jesus with all his heart, he had no reason to fear. He felt, however, perplexed about the omniscience and omnipresence of the Redeemer, and seemed afraid lest one like him should be overlooked or forgotten by Jesus, and wished to know if the Savior *himself* would come and take him to heaven at death. We reminded him that the Holy Spirit was given to every sincere believer, and there were plenty of good angels that would be ready to escort his soul after death to heaven. He still seemed afraid of being left behind, or of mistaking the way, and said, "Will not my soul go into a cow or a sheep?" according to the Buddhist notion. We soon dissipated his groundless fears, and he evidently felt much relieved and cheerful in spirit. May the Lord carry on the good work in his heart by his blessed Spirit!

23. [177, xxviii.] Another interesting and busy day, especially amongst the talapoins. From fifty to a hundred came, in parties, from different pagodas, many of them inquiring for tracts as well as medicine. Two or three from the Phra Klang's pagoda interested us a good deal by their modesty and good behavior. The

most amiable and friendly of the three is a young Cambojan. He said, he saw that our love was great to the people, from the pleasure we had in doing good to them, and therefore he loved us much in return, and, holding out his hand, said he would be a fellow-disciple with us of the Lord Jesus. He intends returning to Camboja soon; and on my proposing to accompany him, said, he would wait two or three months for my company. Perhaps the Lord may be providing a guide and opening a way into that country which will bring us a step nearer China.

Sept. 4. [252, xxviii.] Sabbath. We had five persons this morning at Chinese worship; one of them the captain of a junk from Singapore. In the forenoon three or four persons, belonging to a boat that has been lying at our door a day or two, came in for a little medicine. They have come from a distant place up the country called Kon sa wan. It took them five days to come down the river to Bangkok, and would require fifteen to go back. We had a long conversation with them, and admonished them to forsake idolatry, and serve the only living and true God, and trust in Jesus for the salvation of their souls, to which they gave serious attention. One of them especially seemed much interested, and sat a good while in the room reading the Siamese tract. We said we should gladly give it him, but it was the only copy we had left for ourselves: however, we would lend it him a few days. After returning to their boat, we saw them engaged by turns in reading it. They stay here a while till they sell all their little articles of traffic and lay in a suitable return cargo, and then proceed homewards. Perhaps the Lord may make them his messengers to carry the glad tidings of the gospel far up into the country, where his servants may not soon have an opportunity of going.

In the afternoon we were out amongst the people in Sam Peng, and had a crowd of Chinese around us in the street, who heard us very gladly while proclaiming the glad tidings of the gospel for more than half an hour. Amongst them were several new comers (Sin kih) from China, who were very attentive, and apparently much interested in the intelligence we gave them about the Savior, of whom they had probably never before heard. All that could read, gladly took books.

Several Siamese called after us while passing along the streets, requesting tracts in their own language. One young man came up and walked with us a good way, making inquiries about the Savior, and wished particularly to impress his name on his mind. It is evident there would be a great demand for books amongst the Siamese if we had them to give. There are many more readers than I imagined amongst this people. We hope shortly to be able to supply their urgent wants. The priests still inquire for the tract, and to day a small party came, just as we were going out, earnestly soliciting it.

We witnessed a melancholy sight in one of the pagodas. We entered, and found about twenty talapoins sitting in an oval before their gilded idols, chaunting in a noisy, careless manner their evening prayers, much after the popish fashion. It was mournful to see such profanation and mockery; for most of them were laughing and gazing about them, while, with uplifted hands and open mouths, they professed to be reverently worshipping God! As they continued a long while chaunting their "vain repetitions"

in an unknown tongue, (Bali,) we soon got tired and left them.

6. Last night the boatmen brought the tract back, saying, they had read it through with great pleasure, and would be glad to have a copy of it to take home with them. This morning the head man came, and requested us to lend him the tract again two or three days till he could take a copy of it, to which we cheerfully assented. We have been much pleased with the amiable, friendly spirit of this man. He says he will become a fellow-disciple with us of Jesus, and frequently asks us something about the Savior. There are two or three persons in the boat who also seem well disposed. All of them can read and write, though only common people, affording an additional proof that education is very common amongst the Siamese.

Nov. 6. Last night we had an interesting conversation with our amiable pupil the talapoin. Having just written out the whole of the Gospel of Matthew for himself, I asked him if he had carefully read it over, and understood it. He said he had, and remarked that there were many "preep wa (parables,) which are yak" (difficult to comprehend). We replied, the main difficulty is in our own hearts, if they be once made pure, then all the doctrines of the gospel would be easily understood; if he prayed to Jesus to give him his Holy Spirit, he would then get a right knowledge of all things: the disciples of Jesus often complained, like himself, of the obscurity of the Savior's parables, but after being filled with the Holy Spirit at the day of Pentecost, they no longer were in darkness, but had a clear knowledge of the truth, and were able to teach others effectually.—In his lesson this evening, he came to the passage where the Savior admonishes his disciples to forgive offences, and to be reconciled to an offended brother before coming to the altar of the Lord: he promptly remarked, if such doctrines were generally received, there would be no wars. He asked if the Americans and English make war: we were compelled to acknowledge that England and America, and other nations called Christian, have wars amongst them; there are yet only a small number in England and America who are true disciples of Jesus, and these heartily lament the cruelties and desolations of war. His own nation, the Siamese, he said, have also been very cruel in their wars against the Burmans and Laos.

We assured him, however, from the word of God, that hereafter, when the gospel has spread through the world, wars will cease, and all nations will live peaceably together as brethren. He asked how soon this would happen. We ventured to assert, on the authority of God's word, that this happy period would probably occur in the next two centuries. Can you tell, said he, how soon this will happen in Siam? Does the word of God say any thing about it? No, we could not do that; the Lord does not speak distinctly of a particular nation: but we could assure him this happy period would occur in Siam as soon as the whole nation heartily embraced the gospel. He then made inquiries, as he has often done before, about the spread of the gospel in other nations, the period when it was first received by the English, their condition before, and by whom it was carried thither. He inquired also about the present state of the Jews, from whom the gospel first came. It is pleasing to observe this eager thirst after knowledge in him, which we endeavor to gratify to the utmost of

our ability. An amiable, inquiring spirit eminently characterises him; he receives information of every kind with meekness, not cavilling at, or opposing, even the most humbling truths of the gospel. While thus coveting all knowledge, we trust the Lord will not leave him destitute of that knowledge without which all other knowledge would be vain!

13. [254, xxviii.] Sabbath. This has been a rather busy and interesting day. Our Chinese worship in the morning was well attended, being about eleven persons in all. As they were rather late in assembling, we anticipated being almost alone, so that we were agreeably disappointed in afterwards seeing our little room well filled. In the forenoon we had a boat full of visitors from a distant place, three or four days' journey from Bangkok, who very gladly took both Chinese and Siamese books back with them. The principal person was a cheerful and intelligent old Chinaman, who was a good deal interested in the books. He had some of our books at home, which had taught him to know and worship the only living and true God, and he now frankly and boldly avowed his renunciation of idolatry, of which we had a pleasing proof in the presence of others; for, while we were speaking to some persons in the room about the folly and wickedness of idol worship, and mentioning some of their gods by name, the old man immediately seconded us, saying, all *these* are false gods, senseless idols and vanities, for there is only one God, the Creator of heaven and earth.

21. A Chinese carpenter called this morning to take some books with him for distribution amongst his countrymen, at a distant place called Bamplasoi, whither he is going to labor awhile. He has long been in the habit of visiting us, and cheerfully joined, whenever he could, at our evening worship, as well as on Sabbath days; and though his heart is yet but little impressed with the knowledge he has attained of the truth, yet his peculiarly simple, frank, and friendly spirit, induces us to hope well of him, and readily to confide to his care a small store of the bread of life to carry with him on his journey for the good of others. The other night when he first mentioned it to us, and proposed taking some books with him, I told him to consider that he was now engaging in an important work, of which the Lord Jesus would graciously approve, and bless him for it, if he did it with a sincere heart. Last night I gave him a little medicine, which relieved him of a severe cold of several days standing, and he entered the room this morning, with a cheerful countenance, to express his gratitude; and then gladly packed up a small box of tracts and gospels, and set off on his voyage to Bamplasoi. This place lies near the coast, a little east of the mouth of the Meinam, where are two or three thousand Chinamen.

Dec. 5. Last night a poor Hainan boy, who has been residing with us a few days, died suddenly, and this morning we buried him on the premises. He came to us one morning lately, forlorn and friendless, being then in the last stage of consumption; we took him in, and gave him food and medicine till his death. We endeavored to impress his mind with the knowledge and fear of God; to point him to the compassionate Savior as his only friend and refuge from the wrath to come; but could hardly fix his attention, his careless and childish spirit being intent only upon some little dainty or other

which he wished to eat, and requested us to give him. But while grieving over the poor lad's mournful insensibility to his latter end, I was much delighted to hear our cook, while standing at my side yesterday morning, and after hearing me address a few words to the boy, begin to speak to him in a serious manner, admonishing him to worship God and pray to Jesus Christ his only Savior.

Our cook is a quiet man, of few words, and a meek spirit, and it is only of late we discovered how greatly he has profited by the instruction afforded him at our family worship, as well as by his own private reading. At our evening Chinese service we have lately been reading Milne's Catechism in turn, each individual taking a question and answer in succession, which gives us an opportunity of inquiring into their knowledge of the truth; and we have been often surprised and delighted with the cook's appropriate answers, which are not always bounded by the question, for his mind often runs out into a more ample explanation, bringing forth scripture facts and doctrines that may be connected with the subject in hand. The other evening, meeting incidentally with the name of Adam, we thought of taking him at unawares by asking him who this Adam was; he immediately began by giving an account of the creation and fall of our first parents by transgressing the commandment of the Lord in eating the forbidden fruit, by which all Adam's posterity, and we amongst the rest, inherited a depraved nature. Indeed, all the members of our little family establishment have interested us much by the progress they have made in divine knowledge. Each of them has got his little library of tracts and scriptures, and we often observe them filling up their spare time in plying their lessons over for the evening, and not unfrequently hear them engaged in animated conversation about the Savior and the gospel; Chong Po (the cook) probably acting as interpreter in all difficult points. My servant boy, Chai Hoo, knew only a few characters on coming to Siam, but now has got to read very fairly, and attained some useful knowledge of Christianity.

Yesterday, Senior Bendito, the head man of the second king, called upon us to solicit two more copies of our Siamese tract, having given away the others, which he got some time back, to some of the princes. He has also applied to us occasionally for medical assistance, and now requested a little medicine, as he suffers much from indigestion and general debility.

This morning was agreeably surprised to hear a poor ignorant man, whom I had never before seen, profess his knowledge of, and regard for, the Savior. After giving him a little medicine, I was going to minister to him the better medicine for the soul, (according to our usual custom with all who can read,) but on telling me that he could not read, but that a brother at home could, I told him to give the book to him, saying it would teach his brother and himself to worship the true God, the maker of heaven and earth. He immediately interrupted me, saying, with much seriousness and earnestness, that he himself knew Ayso (Jesus) and worshipped him every day. Ay! said I, how do you know him? O, said he, my brother has books which speak of Ayso, and teach us about the true God, and I listen to him while reading.

We have occasionally met with other similar instances of poor humble-minded persons, of whom we had no previous knowledge, meekly

confessing their knowledge of the Savior, and their trust in him, which cheer our spirits very much, and afford a pleasing assurance that the good seed has not been scattered in vain, but here and there it is taking root, and shooting forth at least the green blade. Oh! that the gracious Lord of the harvest would send down the plentiful showers of grace upon this wilderness, and soon change it into a fruitful field; meanwhile, we do indeed rejoice and give thanks unto Him for the few pleasing signs of fertility that we now and then see.

18. Sabbath. Last night our pupil, the talapoin, brought a friend with him, an elder talapoin, from the same pagoda. We have seen him before once or twice, and were exceedingly interested with his humble, mild, and amiable spirit, and therefore glad to see him with our friend to-night, when he might have an opportunity of hearing something of the truth while going over our lesson in the New Testament.

Although we have long observed the quick understanding which the Lord has given to our promising pupil, yet his lively and ready apprehension of the truth frequently surprises us. He is much pleased with the Savior's method of teaching by parables, and often expresses his admiration of their force and beauty. For instance, he manifested his lively apprehension of the Savior's meaning in the words, "where thy treasure is there will thy heart be also," by pointing to a box on the table, saying, "If I had a large sum of money in that box, my heart would be running into it." Again, a few words sufficed to make him understand the Savior's meaning by "the single, and evil, eye;" I merely observed, that to have a single eye we must look steadily at one object; he immediately caught the meaning, and fixing both his eyes steadily upon the candle, yes! he said, this is to have the single eye; then again moving his head from side to side, his eyes wandering to and from the candle, he said this is to have the evil eye. I only added that we ought to look thus to Jesus Christ, "the light and the life of men," with a fixed unwavering eye, and then we should be full of light and true knowledge. While reading the latter part of the 6th chapter of Matthew, where the Savior admonishes his disciples not to be careful about food and raiment, &c., he understood those simple and beautiful illustrations of the care and goodness of our heavenly Father towards all His creatures, when referring to the fowls of the air and the lilies of the field. At the last verse he stood awhile, and was not satisfied till he knew the precise meaning of the words, "take no thought for the morrow, sufficient for the day is the evil thereof." We told him of the Savior's almighty power and knowledge, and the love which he bears to all his true disciples. They know they have a friend able to deliver and comfort them in every time of trouble, and therefore are not anxious about the future; it is sufficient for them to look up and pray to their Savior when the evil day comes. His ardent, inquisitive spirit, never rests till he gets thoroughly into the sense of any passage that is beyond his reach. After his lesson was done, while turning over the leaves of his Testament, he casually fixed upon the third chapter of John, and began reading the first verse. On explaining a few verses to him, he was not a little surprised at the evident similarity of Nicodemus' case to his own. He, a principal person, and teacher among his people, comes to us by night to be instructed in the gospel, as Nicodemus

went to Jesus; both of them for the same reason, fearing to come in open day.

On telling him that I expected to depart for Singapore in a few days, he laid his hand upon his heart, saying, with a cheerful and affectionate smile, he would remember me *there* (pressing his heart) after I was gone. I replied, that I also should long remember him in my heart, and also pray to the Lord Jesus for him, that he might become a true disciple of His. He then reminded me not to forget to send him the whole of the New Testament as soon as it is printed in Siamese.

21. The Chinese dyer, mentioned before, came again this morning to get a little more medicine for his brother, and gave some additional pleasing intelligence of his fearing and serving the God of heaven. He says two or three neighbors meet in one of their houses daily, and join in worshipping the true God. They first read the sacred books together, and then kneel down and pray unto the Lord. I was surprised and delighted to hear such things from his lips, which I could not doubt the truth of, as he is a man of a humble, quiet spirit, and of few words. I endeavored to strengthen his hands, and encourage him in serving the Lord; directed him to look constantly and steadily to the Savior, assuring him that the Lord would accept him and bless him in this good work.

Another and encouraging circumstance may be mentioned with the above: Our good friend and neighbor, Mr. Silveira, said to me this morning, that he had for some time observed that our Chinese servant boys, and two or three neighbors, come in to evening and Sabbath worship with us, and he now felt desirous that his own Chinese servants, four in number, should come and join us, and be instructed in the Christian religion, of which they are at present entirely ignorant.

[To be continued.]

#### NETHERLANDS MISSIONARY SOCIETY.

##### *Voyage of Rev. Charles Gutzlaff along the coast of China.*

In the last volume of the Herald, p. 256, the fact was stated of Mr. Gutzlaff having made an exploring voyage along the southern and eastern coast of China. The Chinese Repository for July 1832, commences the publication of his journal of this interesting voyage. Some statements in his journal of his residence in Siam (contained in the No. of the Repository for the preceding month) will first be inserted, as a necessary introduction to his account of his voyage.

##### *Chinese traders to Siam.*

A country so rich in productions as Siam, offers a large field for mercantile enterprise. Sugar, sapanwood, beche de mer, birds' nests, sharks' fins, gamboge, indigo, cotton, ivory, and other articles, attract the notice of a great number of Chinese traders, whose junks every year, in February, March, and the beginning of April, arrive from Hainan, Canton, Soakah, (or Soa-ae-kea, in Chaou-chow-Foo,) Amoy, Ningpo, Seang-hae, (or Shang-hae-heen, in Keanguan),

and other places. Their principal imports consist of various articles for the consumption of the Chinese, and a considerable amount of bullion. They select their export cargo according to the different places of destination, and leave Siam in the last of May, in June, and July. These vessels are about 80 in number. Those which go up to the Yellow sea, take mostly sugar, sapanwood, and betelnut. They are called Pak-tow-sun (or Pih-tow-chuen, white headed vessels), are usually built in Siam, and are of about 290 or 300 tons, and are manned by Chaou-chow men, from the eastern district of Canton province. The major part of these junks are owned either by Chinese settlers at Bangkok, or by Siamese nobles. The former put on board as supercargo, some relative of their own, generally a young man, who has married one of their daughters; the latter take surety of the relatives of the person, whom they appoint supercargo. If any thing happens to the junk, the individuals who secured her are held responsible, and are often, very unjustly, thrown into prison. Though the trade to the Indian archipelago is not so important, yet about thirty or forty vessels are annually dispatched thither from Siam.

Chinese vessels have generally a captain, who might more properly be styled a supercargo. Whether the owner or not, he has charge of the whole cargo, and buys and sells, as circumstances require; but has no command whatever over the sailing of the ship. This is the business of the Ho-chang, or pilot. During the whole voyage, to observe the shores and promontories, are the principal objects, which occupy his attention, day and night. He sits steadily on the side of the ship, and sleeps when standing, just as it suits his convenience. Though he has, nominally, the command over the sailors, yet they obey him only when they find it agreeable to their own wishes; and they scold and brave him, just as if he belonged to their own company. Next to the pilot (or mate) is the To-kung (helmsman), who manages the sailing of the ship; there are a few men under his immediate command. There are, besides, two clerks; one to keep the accounts, and the other to superintend the cargo that is put on board. Also, a comprador, to purchase provisions; and a Heang-kung, (or priest), who attends to the idols, and burns, every morning, a certain quantity of incense, and of gold and silver paper. The sailors are divided into two classes; a few, called Tow-muh, (or head men), have charge of the anchor, sails, &c.; and the rest, called Ho-ke, (or comrades), perform the menial work, such as pulling ropes, and heaving the anchor. A cook, and some barbers, make up the remainder of the crew.

All these personages, except the second class of sailors, have cabins; long, narrow holes, in which one may stretch himself, but cannot stand erect. If any person wishes to go as a passenger, he must apply to the Tow-muh, in order to hire one of their cabins, which they let on such conditions as they please. In fact, the sailors exercise full control over the vessel, and oppose every measure, which they think may prove injurious to their own interest; so that even the captain and pilot are frequently obliged, when wearied out with their insolent behavior, to crave their kind assistance, and to request them to show a better temper.

The several individuals of the crew form one whole, whose principal object in going to sea is



trade, the working of the junk being only a secondary object. Every one is a shareholder, having the liberty of putting a certain quantity of goods on board; with which he trades, where-soever the vessel may touch, caring very little about how soon she may arrive at the port of destination.

The common sailors receive from the captain nothing but dry rice, and have to provide for themselves their other fare, which is usually very slender. These sailors are not, usually, men who have been trained up to their occupation; but wretches, who were obliged to flee from their homes; and they frequently engage for a voyage, before they have ever been on board a junk. All of them, however stupid, are commanders; and if any thing of importance is to be done, they will bawl out their commands to each other, till all is utter confusion. There is no subordination, no cleanliness, no mutual regard or interest.

The navigation of junks is performed without the aid of charts, or any other helps, except the compass; it is mere coasting, and the whole art of the pilot consists in directing the course according to the promontories in sight. In time of danger, the men immediately lose all courage; and their indecision frequently proves the destruction of their vessel. Although they consider our mode of sailing as somewhat better than their own, still they cannot but allow the palm of superiority to the ancient craft of the 'celestial empire.' When any alteration for improvement is proposed, they will readily answer, if we adopt this measure we shall justly fall under the suspicion of barbarism.

#### *Idolatry on board Chinese vessels.*

The most disgusting thing on board a junk is idolatry, the rites of which are performed with the greatest punctuality. The goddess of the sea is Ma-tsoo-po, called also Teen-how, 'queen of heaven.' She is said to have been a virgin, who lived some centuries ago in Fuhkeen, near the district of Fuh-chow. On account of having, with great gratitude, and by a kind of miracle, saved her brother who was on the point of drowning, she was deified, and loaded with titles, not dissimilar to those bestowed on the virgin Mary. Every vessel is furnished with an image of this goddess, before which a lamp is kept burning. Some satellites, in hideous shape, stand round the portly queen, who is always represented in a sitting posture. Cups of tea are placed before her, and some tinsel adorns her shrine.

When a vessel is about to proceed on a voyage, she is taken in procession to a temple, where many offerings are displayed before her. The priest recites some prayers, the mate makes several prostrations, and the captain usually honors her, by appearing in a full dress before her image. Then an entertainment is given, and the food presented to the idol is greedily devoured. Afterwards the good mother, who does not partake of the gross earthly substance, is carried in front of a stage, to behold the ministrals, and to admire the dexterity of the actors; thence she is brought back, with music, to the junk, where the merry peals of the gong receive the venerable old inmate, and the jolly sailors anxiously strive to seize whatever may happen to remain of her banquet.

The care of the goddess is intrusted to the priest, who never dares to appear before her

with his face unwashed. Every morning he puts sticks of burning incense into the censer, and repeats his ceremonies in every part of the ship, not excepting even the cook's room. When the junk reaches any promontory, or when contrary winds prevail, the priest makes an offering to the spirits of the mountains, or of the air. On such occasions (and only on such) pigs and fowls are killed. When the offering is duly arranged, the priest adds to it some spirits and fruits, burns gilt paper, makes several prostrations, and then cries out to the sailors—"follow the spirits,"—who suddenly rise and devour most of the sacrifice. When sailing out of a river, offerings of paper are constantly thrown out near the rudder. But to no part of the junk are so many offerings made as to the compass. Some red cloth, which is also tied to the rudder and cable, is put over it; incense sticks in great quantities are kindled; and gilt paper, made into the shape of a junk, is burnt before it. Near the compass, some tobacco, a pipe, and a burning lamp are placed, the joint property of all; and hither they all crowd to enjoy themselves. When there is a calm, the sailors generally contribute a certain quantity of gilt paper, which, pasted into the form of a junk, is set adrift. If no wind follows, the goddess is thought to be out of humor, and recourse is had to the demons of the air. When all endeavors prove unsuccessful, the offerings cease, and the sailors wait with indifference.

Such are the idolatrous principles of the Chinese, that they never spread a sail without having conciliated the favor of the demons, nor return from a voyage without showing their gratitude to their tutelary deity. Christians are the servants of the living God; who has created the heavens and the earth; at whose command the winds and the waves rise or are still; in whose mercy is salvation, and in whose wrath is destruction; how much more, then, should they endeavor to conciliate the favor of the Almighty, and to be grateful to the author of all good! If idolaters feel dependant on superior beings; if they look up to them for protection and success; if they are punctual in paying their vows; what should be the conduct of nations, who acknowledge Christ to be their Savior? Reverence before the name of the Most High; reliance on his gracious protection; submission to his just dispensations; and devout prayers, humble thanksgiving, glorious praise to the Lord of the earth and of the sea, ought to be habitual on board our vessels; and if this is not the case, the heathen will rise up against us in the judgment, for having paid more attention to their dumb idols, than we have to the worship of the living and true God.

#### *Chinese sailors and navigation.*

The Chinese sailors are, generally, as intimated above, from the most debased class of people. The major part of them are opium-smokers, gamblers, thieves, and fornicators. They will indulge in the drug till all their wages are squandered; they will gamble as long as a farthing remains; they will put off their only jacket and give it to a prostitute. They are poor and in debt; they cheat, and are cheated by one another, whenever it is possible; and when they have entered a harbor, they have no wish to depart till all they have is wasted, although their families at home may be in the utmost want and distress. Their curses and im-

precations are most horrible, their language most filthy and obscene; yet they never condemn themselves to eternal destruction. A person who has lived among these men, would be best qualified to give a description of Sodom and Gomorrah, as well as to appreciate the blessings of Christianity; which, even in its most degenerate state, proves a greater check on human depravity, than the best arranged maxims of men.

The whole coast of China is very well known to the Chinese themselves. As their whole navigation is only coasting, they discover, at a great distance, promontories and islands, and are seldom wrong in their conjectures. They have a directory; which, being the result of centuries of experience, is pretty correct, in pointing out the shoals, the entrances of harbors, rocks, &c. As they keep no dead reckoning, nor take observations, they judge of the distance they have made by the promontories they have passed. They reckon by divisions, ten of which are about equal to a degree. Their compass differs materially from that of Europeans. It has several concentric circles; one is divided into four, and another into eight parts, somewhat similar to our divisions of the compass; a third is divided into twenty-four parts, in conformity to the horary division of twenty-four hours, which are distinguished by the same number of characters or signs: according to these divisions, and with these signs, the courses are marked in their directory, and the vessel steered.

#### *Missionary efforts of the Papists in China.*

China has, for centuries, presented to the Romanists a great sphere for action. Latterly, the individuals belonging to the mission, have not been so eminent for talents as their predecessors, and their influence has greatly decreased. Although the tenets of their religion are proscribed, some individuals belonging to their mission, have always found their way into China; at the present time, they enter principally by the way of Fuhkeen. It would have been well, at the time they exercised a great influence over the mind of Kanghe, if,—by representing European character in its true light, and showing the advantages to be derived from an open intercourse with western nations,—they had endeavored, to destroy the wall of seclusion, which has hitherto debarred the Chinese from marching on in the line of national improvement. Their policy did not admit of this; the only thing they were desirous of, was to secure the trade to the faithful children of the mother church, and the possession of Macao to the Portuguese. In the latter, they succeeded; in the former, all their exertions have been baffled by the superior enterprising spirit of protestant nations; and their own system of narrow policy has tended, not only to exclude themselves from what they once occupied, but to excite the antipathy of the Chinese government against every stranger.

#### *Labors of Protestant Missionaries.*

Protestant missionaries, it is to be hoped, will adopt a more liberal policy: while they preach the glorious gospel of Christ, they will have to show, that the spread of divine truth, opens the door for every useful art and science; that unshackled commercial relations will be of mutual benefit; and that foreigners and Chinese, as inhabitants of the same globe, and children of the

same Creator, have an equal claim to an amicable intercourse, and a free reciprocal communication. Great obstacles are in the way, and have hitherto prevented the attainment of these objects; but, nevertheless, some preparatory steps have been taken; such as the completion of a Chinese and English dictionary, by one of the most distinguished members of the protestant mission; the translation of the Bible; the publication of tracts on a great variety of subjects; the establishment of the Anglo-Chinese college, and numerous schools; and other different proceedings, all for the same purpose.

One of the greatest inconveniences in our operations has been, that most of our labors, with the exception of those of Drs. Morrison and Milne, were confined to Chinese from the Canton and Fuhkeen provinces, who annually visit the ports of the Indian archipelago, and of whom many become permanent residents abroad. When the junks arrived in those ports, we were in the habit of supplying them with books, which found their way to most of the emporiums of the Chinese empire. As no place, south of China, is the rendezvous of so many Chinese junks as Siam, that country has been the most important station for the distribution of Christian and scientific books. And, moreover, a missionary residing there, and coming in contact with a great many people from the different provinces may render himself endeared to them, and so gain an opportunity of entering China, without incurring any great personal risk.

#### *Mr. Gutzlaff determines to enter China, and engages a passage.*

All these advantages, had long ago determined the minds of Mr. Tomlin and of myself, to make an attempt to enter China, in this unobtruding way; but indisposition snatched from my side a worthy fellow-laborer, and peculiar circumstances prolonged my stay in Siam, till a great loss in the death of a beloved partner, and a severe illness, made me anxious to proceed on my intended voyage. Although I had been frequently invited to become a passenger, yet my first application to the captain of a junk, destined to Teen-tsin, the commercial emporium of the capital, met with a repulse. This junk, afterwards left Siam in company with us, and was never more heard of. The refusal of Jin, the captain, was re-echoed by several others; till, unexpectedly, the Siamese ambassador, who had to go to Peking this year, promised to take me gratis to the capital, in the character of his physician. He had great reason to desire the latter stipulation, because several of his predecessors had died for want of medical assistance. I gladly hailed this opportunity of an immediate entrance into the country, with a desire of doing every thing, that Providence should put in my way, and enable me to accomplish. But I was sorely disappointed; for by the intervention of a gentleman, who wished to detain me in Siam, the ambassador did not fulfil his proposals.

During this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to prevail on me to embark; but, as I was verging so fast to the grave, I was reluctant to comply. Nevertheless Lin-jung (for this was the man's name) succeeded, for his ar-

guments were imperious; and I agreed with captain Sin-shun, the owner of the junk Shun-le, to embark in his vessel for Teen-tsin. This junk was of about 250 tons burden, built in Siam, but holding its licence from Canton; it

was loaded with sapan-wood, sugar, pepper, feathers, calicoes, &c., and was manned by about 50 sailors.

[To be continued.]

## Miscellanies.

### SOUTHERN AND SOUTHEASTERN ASIA.

THE most interesting portion of the missionary field, at present, is, unquestionably, southern and southeastern Asia, for here are located from two thirds to one half of the unevangelized population of the globe, and here have existed mightily, and hitherto inseparable, obstacles to the general and successful application of the appropriate means of Christian influence, and of late many encouraging indications are given that these obstacles are soon to be removed. A large share of the attention and efforts of the American Board will hereafter be directed to that part of the world, and the American churches are beginning to look to those regions with evangelical interest and hope. "The readers of the Herald will therefore be gratified with finding so large a portion of the present number occupied with various and important intelligence relating to that part of the missionary field.

#### INDIA.

##### *Removal of civil hindrances to the progress of Christianity.*

THOUGH nearly the whole of this extensive country is, directly or indirectly, under a nominally Christian government, which has connected with it an established church whose formularies declare the cordial reception of Christianity to be essential to salvation; yet, under this government, many of the civil regulations have hitherto been, in their nature and influence, direct and powerful hindrances to the reception of Christianity by its Hindoo subjects. Among these regulations have been the following.

*The Hindoo law of inheritance.* This has hitherto, from motives of policy, been continued in force by the English government. According to it, every person who forsakes Hindooism and embraces Christianity loses caste, and consequently has no longer any rights of property. The adventitious obstacle thus presented to the propagation of Christianity is illustrated by the following statement, from one of the missionaries of the Church Missionary Society.

Nov. 20, 1830. A native called on me to-day, who seems convinced of the truth of the Christian religion, and declares that the Hindoo law respecting the entailment of property is the only thing which prevents his offering himself as a candidate for baptism. It is to be feared that

the law, as it now stands, is a great impediment to the spread of the gospel among the richer natives, as the certain prospect of losing their property prevents their thinking steadily about religion. The person above mentioned states, that if he neglect to light the funeral pile, after the decease of the parent, and perform the funeral idolatrous ceremonies, he shall lose his caste, and when caste is lost he shall no longer have any claim upon his property.

*Observance of the Christian Sabbath.* It seems that, at least within the territories of some of the native princes still tolerated in Hindoostan by the English government, converts to Christianity have not been protected by the laws in the religious observance of the Sabbath.

*Appointment of natives to office.* Till a short time since, all offices of government in India, held by the natives, were filled exclusively by Hindoos and Mohammedans, "under a morbid apprehension," say the conductors of the Church Missionary Register, "that natives professing Christianity could not be placed on an equal footing with their fellow-countrymen who persisted in their errors, without subjecting the government to the suspicion of partiality, and of holding out bribes to them to become Christians."

Each of these impediments has recently been, or is likely soon to be, removed.

The subject of the *Hindoo law of inheritance*, it is stated in the Church Missionary Record for August 1832, had been taken into serious consideration by the Indian government; and, though the question would involve considerable difficulties, yet there was a prospect that it would be settled in a manner "equitable toward those natives who are disposed to embrace Christianity."

In reference to the *observance of the Sabbath* by natives who have embraced Christianity, the Oriental Christian Spectator states, that her Highness the Rainai of Travancore has issued a proclamation, of which the following are two of the most important sections.

It is further declared, that all Shanars (agriculturalists), or Christians from that caste, are liable to Olean service (which is due to government as an acknowledgment for the possession of land), like all other inhabitants; but all Christians, of whatsoever sect, are exempted from labor on Sundays, and from being employed for the Dewasums and Tingle (a service connected with idolatry.)

While I give all my subjects alike the liberty of conscience, permitting them to follow whatever religion they may think proper, I never can allow new converts to any faith whatsoever, or any other persons, to infringe the customs of the higher castes of the country, as established by ancient usage. Good people, of whatever caste, will never make religion a pretext for disturbance; and Christianity being known to inculcate humility and obedience to superiors, the true converts to that religion, are the least to be expected to act contrary to their duty as peaceable subjects.

The conductors of the Oriental Christian Spectator add, "The translator of the proclamation from which we have made these extracts, remarking concerning its importance and value, says, 'It is, in Travancore, the Christians' Bill of Rights, the Magna Charta of Christianity.'"—"Travancore is a very populous country on the southwest coast of Hindoostan, extending from Cape Comorin, about 150 miles, to Cochin. It is inhabited by various religious denominations; Christians [the ancient Syrian Christians, and converts of modern missions], Jews, Mohammedans, and Hindoos, worship according to their different creeds, without molestation from each other; and churches, synagogues, mosques, and pagodas, are intermingled. Impediments to the progress of Christianity, it is thought, may be expected from political rather than religious jealousy."—*Edwards' Missionary Gazetteer*. The ground of apprehension expressed in the last sentence is now removed.

And, in the Church Missionary Register for September 1832, it is stated, that "On the first of November [1831], a Regulation was issued by the Governor General in Council, opening to NATIVE CHRISTIANS in India all offices of government."

#### CHINA.

#### *Geographical Account of the Chinese Empire.*

THE Chinese Repository for June, 1832, contains a review of "A general geographical map of the Empire of the Ta-tsing Dynasty," from which are selected the following statements.

The vast dominions of the Mantchou-Chinese, comprising many kingdoms, formerly distinct and independent, which, long ere Europe had emerged from the darkness and ignorance of the middle ages, were far advanced in civilization and the arts, present a wide field for the researches of the geographer, the virtuoso, or the grammarian. It is in the first of these characters, that we will now endeavor to trace, on the map before us, the boundaries and divisions of this great and most ancient empire.

The present possessions of China, or of the Mantchou-Chinese dynasty, far exceed the extent of the empire under any previous reign. From the outer Hing-an-ling, or Daourian mountains, on the north of Mantchou, to the

southern point of the island of Hainan, the greatest breadth is about forty degrees. And the utmost length, from the wintry island of Saghalien, on the northeast, to the most western bend of the Belur chain, in Turkestan, is about seventy-seven degrees. These possessions, occupying so large a portion of Asia, and in extent inferior only to the vast dominions of Russia, may be classed under three principal divisions, viz:

I. China Proper, or the Empire as it existed under the Ming dynasty, which ruled in China from 1368 until the Mantchou conquest, in 1644.

II. Mantchou, or, as it has been latinised, Mantchouria, the native country of the reigning dynasty; and

III. The Colonial possessions of China, in Mongolia, Soungaria, and East Turkestan, to which may be added Thibet, and the several tribes bordering on Szechuen and Kansuh.

China Proper is the largest, and in every respect the most important, of these three divisions. It is situated between 18 and 41 degrees north latitude, and between about 98 and 123 degrees longitude east from Greenwich. Its estimated extent is about 1,298,000 square miles, while the estimate for the whole empire is 3,010,400, or something more than the total extent of Europe. The northern boundary of China is the great wall, by which it is separated, on that side from the desert lands of the Mongol tribes, and from the scarcely less dreary country of the Mantchous; on the east, the gulf of Pechelea, (called in Chinese Puli-hae), the eastern ocean, and the Formosa channel wash the rocky coast, and receive the waters of several large rivers; on the south, the China sea is thickly studded with barren islands, the resort of desperate pirates; and on the west, several barbarous frontier tribes stand between the ancient empires of China and Thibet; while the southwestern provinces are continuous with the foreign kingdoms of Tonquin, Cochiuehina, Burmah, and the half-conquered Laos.

*Divisions.* The whole country is, at present, divided into eighteen provinces, which are usually arranged by the Chinese in the following order:—Chihle, Shantung, Shanse, and Honan, on the north; Keangsoo, Ganhwuy, Keangse, Chekeang, and Fuhkeen, on the east; Hoopih, and Hoonan, in the middle; Shense, Kan-uh, and Szechuen on the west; and Kwangtung, Kwangse, Yunnan, and Kweichow, on the south.

*The Coast of China* is in general bluff and rocky; the chief exception being the southern part of Chihle, which, on the other hand, presents to the eye an almost unvaried sandy flat. Tsen-tsin-Foo, on the Pih-ho, or White river, is the only port of this province, and is inaccessible to vessels of heavy burden. Lighter vessels can enter the river, only by being towed over the sands which lie at its mouth.—The promontory of Shantung is equally inaccessible, from its ruggedness. It possesses but a few good harbors, and many Chinese junks are annually dashed to pieces on its shores.—Keangsoo is easy of approach; but, though the two largest rivers of China, the Yellow river, and the Yang-tsze-keang, both disembogue themselves into the sea within its confines, yet it possesses but one good port, which is Shang-hae-Heen, near the frontiers of Chekeang. For, the Yellow River, in its rapid progress to the sea, carries along with it large quantities of sand and clay, which being lodged at a short distance from its mouth, form



one of the worst dangers that coasting junks have to pass between Amoy and Teen-tsin. And the Yang-tsze-keang, stopped in its more gradual passage by rocks and islands which almost block up its entrance, creates, by the accumulation of sand, a bar insurmountable even to vessels of small burden.—The coasts of Chekeang and Fuhkeen, broken into numerous capes and promontories, and every where indented by bays and rivers, are throughout very rocky, with few sands or flats. The Chusan (or Chowshan) archipelago, near the northern extremity of Chekeang, is extensive, occupying a space of nearly 30 miles, and possessing many safe anchorages. The Formosa channel, between the main land of Fuhkeen and the island of Taewan or Formosa, is dangerous and difficult of navigation. The western coast of that island is surrounded with rocks and quicksands, which render its fine harbors almost useless, except to junks of very small tonnage. The eastern parts, which are still possessed by the uncivilized aborigines, are in consequence little known.—The dangers of the Canton coast consist rather in sands and flats, than in rocks; though the ragged islands which appear along its whole breadth are numerous. There are many good anchorages for small vessels, and several safe harbors; but the island of Hainan, near the southwestern extremity of the province, is surrounded, like Formosa, by many dangers, both from rocks and sands. The narrow strait which separates Hainan from the main land is, probably, the place called by the Mohammedans of the eighth and ninth centuries, 'the gates of China.'

[To be continued.]

#### Religious Intolerance of the Chinese Government.

THE disposition of the present government of China in regard to changes in religion among its subjects, is indicated in the following article, from the Chinese Repository of July 1832.

**HETERODOXY.**—Something like this is denoted by the Chinese phrase *Seay-keau*, "deflected or depraved doctrines." Heterodox sects are, from time to time, rising up in China; but we have never been able to discover any thing which might be called the standard faith; nor yet that those who embrace the "*Seay-keau*" hold any speculative opinions which distinguish them from those who receive the *Ching-keau*—"the correct or orthodox doctrines." At Peking, recently, a new sect has arisen, called the *Hung-yang-keau*. The word *yang*, is the superior of the much-talked-about dual powers, *Yin* and *Yang*. The word *Hung* denotes red; but what the "red yang doctrine" means, we cannot even guess. The leader healed the sick, and drew away disciples after him. He is now dead, and his followers burn incense to his manes, as a sort of divinity. The Emperor has been rather severe in punishing these people, and many of them have been thrown into prison, scourged, and transported.

In the spring of this year the cold was of long duration, and indicated an unfavorable season; on account of which one of those persons, called *Yushe*, who are permitted to address the Emperor on all occasions, wrote to his Majesty, suggesting that heaven was displeased at the imprisonment and banishment of so many of these secretaries, many of whom were, probably,

innocent. To this suggestion the Emperor has given a reply, sharply reproving the *Yushe* for his presumptuously and rashly referring to Heaven's ways, in matters which come under the ordinary routine of government. He, moreover, denies the allegations of his adviser concerning the signs of the weather, and innocent people being involved. He insists on the propriety of punishing those who set up for heads of sects, medical or otherwise, and attach disciples to themselves. He disapproves of all associations of the people. It is impossible, he says, to tell what they may grow to. And he has, finally, increased the severity of the law against them; deciding that whoever is transported, as a punishment for heading or belonging to these *Seay-keau*, shall never be forgiven, or included in any general or special pardon granted on extraordinary occasions.

In the documents, of which we have above given the substance, though several of the heterodox sects are named, the *Teen-choo-keau* (or the Roman Catholic religion), is not especially noticed. It, however, in Chinese, is often called by the general epithet *Seay-keau*. For several years past nothing has appeared in the Peking Gazette against the Christians; from which it may be inferred, that his Majesty does not encourage reports sent to him on the subject.

Yet the orthodoxy of China,—Buddhism, which is the prevalent and established religion—has but a feeble hold upon the minds of its votaries. The conductors of the Chinese Repository, in a 'notice,' in the number for June 1832, of a work on Buddhism, say, "Buddhism in China is derided by the learned, laughed at by the profligate, yet followed by all."—And who can wonder that the religion of a country is "derided by the learned" and "laughed at by the profligate," when the government is seen gravely taking such measures in relation to it as is described in the following statement in the Repository for July.

**A GOD PROMOTED BY THE EMPEROR.**—Chang-ling, the great hero of Cashgar, has memorialized his Majesty, to inform him that, during the late attack of the rebels on that city, they endeavored to inundate it by cutting a channel and turning the course of the adjoining river. But the Lung-shin (dragon god), who presides over rivers and seas, prevented the design being effected. For this "divine manifestation" in favor of the Imperial cause, the Emperor has ordered a *new title* to be given to the god, a *new temple* to be built, and a *new tablet* to adorn it.

#### Anglo-Chinese College at Malacca.

This institution was commenced in 1818, by Drs. Morrison and Milne, missionaries to China from the London Missionary Society, with the design of "imparting the knowledge of the English language, and the principles of the Christian religion, to Chinese youth." The Chinese Repository for July 1832, gives the following account of the college, and of other evangelical efforts at Malacca.

I. "Name.—*The Anglo-Chinese College.*

II. "Object.—*The reciprocal cultivation of Chinese and European Literature.*—On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochinchina, the Chinese colonies in the eastern Archipelago, Loochoo, Corea, and Japan. The Malay language, and Ultra-ganges literature generally, are included, as subordinate objects.

III. "What advantages the College proposes to afford to students.—1. The college will be furnished with an extensive library of Chinese, Malay, and European books.—2. The assistance of European professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.—3. A fund will be formed for the maintenance of poor students.—4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it—to religion; to literature; or to commerce.—5. To native students, the English language will be taught, geography, history, moral philosophy, and Christian theology, and such other branches of learning or science, as time and circumstances may allow.—6. There is at the station an English, Chinese, and Malay press, which literary students may avail themselves of. And it is intended, ultimately, to form a botanical garden in connection with the college, to collect under one view the tropical plants of the eastern Archipelago.

IV. "Students to be admitted.—Persons from any nation in Europe, or from America; persons of any Christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other universities, having travelling fellowships; persons belonging to commercial companies; and persons attached to the establishments of the official representatives of foreign nations, who wish to become acquainted with the Chinese language, will be admitted.—Also native youths, belonging to China, and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by Christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted."

For fourteen years, amidst many difficulties and discouragements, this institution has continued in successful operation. Its influence not only over the Chinese, but over the Malays and other inhabitants of Malacca, is far from inconsiderable. It must be highly gratifying to the friends of Christian education to know, that the college has enjoyed so much prosperity. We believe with others, who understand well its history and its design, "that it is an institution which requires only to be more generally known, to have its important objects universally appreciated." It has already been the means, under God, of great good; divine truth has been communicated, ignorance and prejudice, with many of their accompaniments, have been removed, and changes wrought over which holy angels have rejoiced.

Several students left the college last year; and nine others were admitted; making the number then "on the fund" twenty-four. Some of the

members of the senior class assist in teaching the juniors; and there are others now in the seminary, who promise to be useful in the same way.

*Chinese Schools.*—The number of boys in these is, on an average, 200; the number of girls is 120. The Chinese of Malacca are, principally, the descendants of persons who emigrated from China some centuries ago; and, until the mission schools were established, their children were very generally without instruction. From "necessity," native masters and native books have been introduced into several of the schools, though Christian books are used in all of them; and "it is to be devoutly hoped that, at no very distant period, Christian books alone will be employed by the natives for religious purposes, whether they continue to use their own for literary objects or not. More children are under instruction now than at any previous period, and the mission is evidently gaining strength from year to year."

*Malay Schools.*—Three of these are now connected with the mission; including a small girl's school, supported by private subscription, the whole number of children is 107—60 girls, and 47 boys. "When the present aspect of this department of the mission is contrasted with its unpromising appearance for some considerable time previously, we cannot but rejoice in the gratifying decline of prejudice evinced by the Malays, and the pleasing prospect of usefulness which is hereby presented among them."

*Kling Schools.*—These are two in number, containing together about 32 children, boys and girls; they are supported, we believe, by private subscriptions.

*Indo-Portuguese Schools.*—At these the aggregate attendance of children, both male and female, is about 100.

*Preaching.*—From the commencement of this mission, the gospel has been preached with various success, and often in four different languages. By private munificence a chapel has been built, in which, on Sundays, at 10 o'clock, A. M., a Chinese service is held; at two, P. M., the scholars and teachers from the Chinese boys' schools are assembled, for the purpose of catechetical instruction; immediately after this, the Portuguese service is commenced; and a Malay service has formerly been, and will soon be again, established in the evening. There is also an English service in the chapel. Some of the senior students of the college cheerfully attend at this service, as they do also "at the two week-day evening services at the schools."

*The Press,* is a very efficient part of the mission at Malacca. In *Chinese*, the blocks for a new octavo edition of the sacred Scriptures have been completed, and nearly the whole of an edition struck off; "The Domestic Christian Instructor," in four volumes octavo, by Dr. Morrison; a new edition of Dr. Milne's most popular tract—"Conversation between two friends," "and some smaller tracts," have been completed. In *Anglo-Chinese*, the "Notitia Linguae Sinicae," has been published. Also in *English, Malay, and Indo-Portuguese*, some small works have been printed.

*Books distributed.*—During eighteen months preceding June 1831, 4,062 portions of the New Testament, and 26,209 religious tracts, were distributed.

The following notice is added concerning

*Singapore.*—Our letters from Singapore are up to the 17th ult. We are happy to learn that "a cheerful and industrious spirit is apparent among almost all classes, and especially among the Chinese." In going among the Chinese, says a missionary, they "recognise and hail me gladly, and receive the books as cheerfully as ever. That a portion of true knowledge is widely entertained, is manifest by these two simple facts; *first*, the people frequently say, the moment they see us and the books, that our religion denounces all idols and false gods; and, *secondly*, they repeat, that Jesus is the only Savior. A brighter day, I think, is fast dawning on these benighted lands. May the Lord, the Sun of righteousness, soon arise upon them, in all His glory and strength."

#### JAPAN.

THERE is yet another statement in the Chinese Repository for July 1832, which will be peculiarly gratifying to those who take an interest in the progress of Christian missions.

"The day may not be far distant, when the rulers of Japan shall change their policy, and admit to their coasts, foreigners of every nation, who may wish to visit 'the country of the rising sun.' In situation, size, and local advantages, Japan is not very unlike Great Britain; and, if she speedily receives those precepts of righteousness which alone can exalt a nation, she may, ere many generations have passed away, prove no mean rival of that western 'Queen of Isles.' The deadly hostility, which the inhabitants of Japan once manifested towards foreigners, has, we apprehend, abated,—not entirely, but in a great degree. And if we have been rightly informed, the heir-apparent—a young man—is remarkably enterprising, intelligent, liberal-minded, fond of foreigners, and anxious to improve the condition, and elevate the character of the nation. We are anxiously waiting for the return of the 'Lord Amherst,' by whose voyage to the eastward, we hope much information will be obtained on these matters."

#### MESSRS. SMITH AND DWIGHT'S RESEARCHES IN ARMENIA.

THIS valuable work was noticed in the last number of the Herald, but with greater brevity than was desirable, for want of room. There are few books of travels of the same size, from which it would be easy to make so great a number of interesting extracts. The following will serve to illustrate the style of the writer.

With these preparations, we found ourselves completely equipped for a tour in Turkey. Mr. Rhind, to whom we were already indebted for procuring us *fermans* and *tezkerehs*, (government and custom-house passports,) for travelling in Turkey, and passports for entering Russia; and our countryman, Mr. Walley, who in addition to many other favors, had obligingly offered to act as our agent during our absence, completed their kind attentions by accompanying us to Scutari, and bidding us farewell as we mounted our horses.

It was a moment of sadness. How many must be our fatigues, anxieties, perhaps sicknesses, before seeing again the face of a countryman and a friend! Could we even expect that both would escape with life the perils from sickly climates and pestilence, in the wilderness, in the city, and in the sea, among robbers and false brethren, that awaited us? I had commenced the enterprise with a strong presentiment of never surviving to revisit my friends, which was but imperfectly allayed by reflecting upon the uniform protection of Providence in former journeys. In my companion, a similar feeling was enhanced by unacquaintance with the country and its people, and greater freshness and intimacy of attachment to friends left behind. But neither of us did it lead to a moment's despondency or wavering of resolution, for we doubted not that Providence had led us into the path we were pursuing, nor that our object was worth all that we were risking for it; and we were cheered by throwing ourselves simply upon God's parental protection.—vol. i. p. 73.

May 23. The lake of Sabanjah [about 18 miles beyond the ancient Nicomedia] is some three or four miles in breadth, and washes the foot of the mountain, so that we could avoid ascending the latter, only by wading some distance in the water. In it buffaloes were bathing, with little beside the mouth and nostrils projecting above the surface. So essential is water to these animals, that their drivers are sometimes seen throwing it upon them from brooks that are too small to allow them to bathe. They are larger and stronger than common cattle, of a dull slate color, almost destitute of hair, with projecting shoulder and hip bones, and ugly in form and temper. In Egypt, the Bukaa of Mount Lebanon, Asia Minor, and Georgia, the buffalo is almost as much used as the common ox. To one who is acquainted with its aquatic propensities, Pharaoh's dream of the *kine coming up out of the river*, Gen. xli. 2-3, seems perfectly natural.—p. 77.

The Greeks, [of Benkly Ahmed, a small village in the pashalik of Kars,] or as they were called here, from their resemblance to that nation in faith, the Georgians, had neither priest nor church of their own, but worshipped at a separate altar by the side of the one at which the Armenians paid their devotions, and at the same time. This evening an old man stood there, making Greek bows and crosses before a picture of St. George, while the rest of the congregation were performing Armenian prostrations at another shrine. It was a fine exhibition of the only difference that is much thought of by the common people between the worship of the two sects. The language of the prayers is of minor importance; it may be Greek, or Armenian, or any other unknown tongue; only let each have his favorite shrine, and go through with his own distinctive evolutions of the body, and all is right. Not often, however, are they willing to worship in the same building; and we should have given the good people of Benkly Ahmed credit for unusual harmony, had we not known that they were forced to it by poverty, and felt that the continuance of sectarian distinctions at all, under such circumstances, was a stronger evidence of mutual prejudices, than the juxtaposition of their altars was, of fraternal union.—These are the only Greeks that the pashalik contains.—p. 153.

An Armenian merchant differs materially from a Greek: As in his national character there is

more sense and less wit, so in his trade there is more respectability and less trickery. Not that he is an honest man, for cheating, at least in the part of the nation of which I am now speaking, is universal, and is regarded only as an authorised art of trade. Conscience, it is true, allows it to be sinful; but they say, 'Are we in a convent, that we should be able to live without it?' Indeed, such is the state of things, that for a perfectly upright and honest man to gain a livelihood, is generally and thoroughly believed to be impossible. But a distinction must be made between cheating and bad faith. A Turk will cheat all that he can in making a bargain, and yet he is proverbial for good faith in keeping it when made. I recollect an instance, where one, who had perhaps told half a dozen lies to obtain the highest price for an article we bought, called us a day or two after to receive from him a para that had been overlooked in the reckoning. The Armenians are certainly less remarkable for good faith; and yet, notwithstanding all their cheating, they are not destitute of it. Their disposition to monopolize is uncommonly overbearing. A rich merchant will, if possible, crush every one whose trade interferes with his. Indeed, I think I am authorised to make the remark general, that it is in the character of the nation to be peculiarly intolerant of competition, and overbearing toward a conquered rival. And the history of their civil broils, when they had a political existence, as well as the villainies to which their ecclesiastical rivalries now frequently lead, incline me to the opinion of a very acute observer of character, that when the bad passions of an Armenian are fully awake, no deed is too base or too dark for him to do. The merchants of Tiflis are said also to be very clamish in their trade; ready, by every means, to injure a foreigner who may attempt to establish himself among them. An instance was mentioned to us of a European's being ruined and forced to leave the place, by their combining to undersell him in the articles with which he commenced business.—p. 213.

Our muleteer, having been brought up at the feet of some strict mollah, and obtained the title of *Meshedy* by making a pilgrimage to the tomb of the Imam Riza at Meshed, was more accomplished and very regular in his devotions. He talked much about them, and often when urged to do any thing would say, let me pray and then it shall be attended to. They were frequently performed in our presence, and on one occasion we were forced to take some notice of them. At Selasiz, crowded as we were, he found a spot to spread his carpet and say his prayers in the midst of us, and did it probably with more formality, as an expression of his feelings at finding himself again in moslem society, after having been so long among Christians. A comb, which he always carried in a leathern bag suspended to his girdle, was placed on the extremity of his carpet before him, his beard smoothed down, and his limbs nicely adjusted, as a preparation. His prayer was uttered, sometimes audibly, and sometimes by merely moving his lips; and the evolutions of his body, always apparently the most essential part of a moslem's devotions, were performed standing, kneeling, and prostrate. One ceremony was added, which I do not remember to have seen performed by the sunnies; it was the combing of his beard, as an integral part of his devotions. He occasionally stopped to take a part in the conversation of the company, and at the end his friends passed many encomiums upon his performance.

How directly opposed is such worship to the precepts of the sermon on the mount! What heathen ever used more vain repetitions than these muslims? Surely no Jewish hypocrites were ever more public in their individual devotions. Not only do they pray standing in the bazars and in the corners of the streets, but at Tebriz, in the open space "at the entering in of the gates of the city," is a square platform erected for the special purpose of prayer. Subsequent observations and inquiries confirmed our first impressions, that the lower class of Persians are even more regular in the forms of worship than the Osmanlies, and that they are very sincere in their religion. Yet in their prayers, how can they be sincere? for they know not their meaning. It is a singular feature of the whole region of Armenia, that every sect and nation inhabiting it, Armenians, Georgians, Nestorians, Turks, Persians, and Kurds, address God in an unknown tongue!

Sick at heart of these abominations of the false prophet, and wishing to retreat from our dirty den for meditation becoming this holy day, we walked into the fields to gaze upon Mount Ararat, and reflect upon the time when Noah in this very valley builded an altar unto the Lord, and offered that acceptable sacrifice of a sweet savor, which procured for himself and his posterity a divine title to the earth and its productions, and the solemn covenant that "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—vol. ii, p. 72.

It was on the mountains of Ararat that the ark rested after the flood; and certainly not among the mountains of Ararat, or of Armenia generally, or of any part of the world, have I seen one, the majesty of whose appearance could plead half so powerfully as this, a claim to the honor of having once been the stepping stone between the old world and the new. It lies north 57 degrees west of Nakhchevan, and south 25 degrees west of Erivan, on the opposite side of the Aras; and from almost every point between the two places, the traveller has only to look across the valley, to take into one distinct field of vision, without a single intervening obstacle, the mighty mass from its base to its summit. At Erivan it presents two peaks, one much lower than the other, and appears to be connected with a range of mountains extending toward the northwest, which, though really elevated, are in comparison so low, as only to give distinctness to the impression of its lonely majesty. From Nakhchevan, not far from a hundred miles distant, and also from our present point of observation, it appears like an immense isolated cone of extreme regularity, rising out of the low valley of the Aras; and the absence of all intervening objects to show its distance or its size, leaves the spectator at liberty to indulge the most sublime conceptions his imagination may form of its vastness. At all seasons of the year, it is covered far below its summit with snow and ice, which occasionally form avalanches, that are precipitated down its sides with the sound of an earthquake, and, with the steepness of its declivities, have allowed none of the posterity of Noah to ascend it. It was now white to its very base with the same hoary covering; and in gazing upon it, we gave ourselves up to the impression that on its top were once congregated the only inhabitants of the earth, and that, while travelling in the valley beneath, we were paying a visit to the second cradle of the human race.—p. 74.



## American Board of Commissioners for Foreign Missions.

### NESTORIAN MISSION.

THE intention of the Committee to establish a mission, by leave of Providence, among the Nestorian Christians of Oormiah, in Persia, was mentioned at p. 37 of the number for January. Mr. Justin Perkins, of the Andover Seminary, and now a Tutor in Amherst College, has been appointed to this mission, and has accepted the appointment. It is expected that he will proceed to Constantinople next autumn, and there spend several months in studies adapted to his particular mission. The Committee are anxious to obtain a well-educated physician, to be associated with Mr. Perkins in this mission.

### SANDWICH ISLANDS.

LETTERS have been received from the mission at these islands down to October 22d. The missionaries enjoyed their usual health, and their labors were continued and blest as in years past. Kaahumanu, the queen-regent of the islands, died on the 5th of June, after an illness of about three weeks. As she had for some years given evidence of being a genuine disciple of the Lord Jesus, so her end was peace. Her affectionate interest in the prosperity of the mission, and in the religious welfare of her people, continued to the last.

The members of the fourth reinforcement of the mission, which arrived in the *Averick* on the 17th of May, were cordially received by the king and chiefs; and the mission being soon assembled, assigned Mr. Emerson to a new station at Waialua, on the northwest side of Oahu, about thirty miles from Honolulu; Mr. Forbes to Kaawaloa, on Hawaii; Mr. Hitchcock to a new station on the island of Molokai; Mr. Lyons to Waimea, on Hawaii; Mr. Spaulding to Lahaina, on Maui; and Mr. Alexander, Mr. Armstrong, and Doct. Chapin, to the mission to the Washington Islands, should it be found expedient by the deputation sent to those islands to establish a mission there. (See p. 114 of the last number.)

The mission family sent out in the *Averick*, speak in the highest terms of the treatment received from captain Swain and his officers, during their passage. Every thing which the master of a ship could do for the convenience and happiness of his passengers, was done for them with unwearied kindness.

### ANNIVERSARIES OF AUXILIARIES.

**NEW HAMPSHIRE.**—The annual meeting of the *Auxiliary Foreign Mission Society of Sullivan County* was held, on the first Wednesday of October last, at Cornish. The meeting was addressed by the Rev. John Nelson of Leicester, Mass., who attended as a deputation from the Board, and also by the Rev. Mr. Leavitt of Acworth, N. H.—Rev. Israel Newell, Plainfield, Secretary; James Breck Esq., Newport, *Treas.*

**CONNECTICUT.**—The eighth anniversary of the *Western Auxiliary of New Haven County* was held at Oxford, 16th of October. Reports of the Treasurer and Secretary were read and accepted, and the Rev. H. Bardwell, general agent for New England, addressed the meeting. A resolution was passed unanimously, that the auxiliary would endeavor, with the divine blessing, to increase its collections for the current year to, at least, *one thousand dollars.*—Rev. Prince Hawes, Woodbridge, Secretary; Mr. William Stebbins, West Haven, *Treasurer.*

The twenty-first annual meeting of the *Auxiliary of Litchfield County* was held at Litchfield, February 13th. The annual reports were presented, and the audience addressed by the Rev. Mr. Hicock and Rev. Mr. Andrews, members of the auxiliary, and Rev. H. Bardwell, general agent of the Board. The Secretary of the auxiliary has recently preached to sixteen of the churches and congregations connected with it, on the subject of missions.—Rev. Epaphias Goodman, Torrington, Secretary; Mr. Frederick Deming, Litchfield, *Treasurer.*

**NEW YORK.**—The first anniversary of the *Central Auxiliary of Western New York* was held at Palmyra, February 7th. From the report of the Secretary, it appeared that nearly every church in Ontario, Yates, Seneca, and Wayne counties, had been visited during the past year, and have contributed to the funds of the Board. About three thousand dollars are already subscribed for the current year.—The meeting was attended by the Rev. Chauncey Eddy, general agent of the Board for the state of New York. The following resolutions were offered, supported by addresses, and adopted.

Resolved, That the situation of the world without the gospel calls for earnest prayer to God and the increased efforts of his people, that it may speedily be blessed with its influence.—By Rev. C. Eddy, seconded by Rev. H. P. Strong.

Resolved, That efforts for the conversion of the heathen abroad are among the best means of promoting a revival of religion at home.—By Rev. A. D. Eddy.

Resolved, That the several churches in this vicinity be requested to make special efforts to secure an annual subscription, or contribution, from each one of their members.—By Rev. Mr. Phelps, seconded by Rev. Mr. Crosby.

Rev. H. P. Strong, Phelps, Secretary; Rev. A. D. Eddy, Canandaigua, *Treasurer.*

The sixth annual meeting of the *New York and Brooklyn Foreign Missionary Society* was held, at the Masonic Hall in the city of New York, February 19. The total amount of subscriptions, and of contributions received at the

monthly concert, in the several congregations connected with the society, the last year, was \$11,180 68. The Rev. B. B. Wisner, one of the Secretaries of the Board, attended the meeting as a delegation, and made statements relating to the rise, progress, condition, and prospects of the Board. The meeting was also addressed by the Rev. John Breckenridge, Secretary of the Board of Education of the General Assembly of the Presbyterian Church in the United States, and by the Rev. Gardiner Spring, D. D., and the Rev. Thomas McAuley, D. D., of the city of New York. Subscriptions and a contribution were taken during the meeting, amounting to about \$4,500. The following resolutions were adopted.

Resolved, That in view of the manifest success which has attended the endeavors to send the gospel to the heathen, and of the animating encouragement thus furnished the followers of the Redeemer to increased exertions for spreading through the world the knowledge of his truth—this society learn, with satisfaction, that the parent institution have determined to send forth, as soon as possible, a large number of additional missionaries, and to occupy several new stations, and are resolved to accept the services of all possessing the requisite qualifications who shall offer themselves for this benevolent work; and that we pledge to the American Board our hearty and efficient co-operation in executing these determinations.

Resolved, That enjoying in so peculiar a degree the privileges of the gospel, and favored so highly, as the descendants of an ancestry devoted to this good cause, we owe it as a grateful offering to Him, from whom we derive these and all our blessings, to devote our talents and our property to the extension of his kingdom.

Resolved, That as we hope for success in the great enterprise of converting the world only through the aid of the Holy Spirit, it is incumbent on the churches to be earnest and instant in prayer for this object; and, especially, to join in the monthly concert, where they can mingle their supplications with those of all the Christian world.

Horace Holden, Esq. Secretary; W. W. Chester, Esq. Treasurer.

### Donations,

FROM FEBRUARY 16TH. TO MARCH 15TH,  
INCLUSIVE.

#### I. AUXILIARY SOCIETIES.

<i>Addison co.</i> Vt. E. Brewster, Tr.	
Bridport, Gent. (of which to constitute the Rev. D. NA LAMB an Honorary Member of the Board, 50; 58,87; la. 27,86; Mrs. E. Crawford, for Africans, 12; mon. con. 5;	103 73
Cornwall, Gent. 30,32; la. 21,20;	51 52
Hinesburgh, La.	14 75
Middlebury, Gent. 70; la. 64,63;	134 63
New Haven, Mon. con.	7 12
Shoreham, Gent. 35,25; la. 40;	75 25—387 00
<i>Astabula co.</i> O. Aux. so.	25 14
<i>Central aux. so. of Western New York,</i> Rev. A. D. Eddy, Tr.	
Benton,	36 04
Canandaigua, Gent. asso. viz. Rev. E. Johns, 30; W. Hubbell, 38; N. W. Howell, 25; Rev. A. D. Eddy, 15; W. Antis, 12; E. Case, 10; H. Chapin, 10; indiv. 66,75; la. asso. viz. Mrs. F. Bartlett, 10; Mrs. Hubbell, 10; Mrs. Martin, 10; Mrs. Shepard, 15; indiv. 91; W. W. 1; for support of a missionary in 1833,	343 75

Fayetteville, 1st chh. 19; 2d chh. 11;	30 00
Geneseo, Av. of jewelry,	1 18
Hector, Mon. con. 24,28; av. of jewelry, 3;	27 28
Hopewell,	3 55
Kennedyville, Mon. con.	9 57
Livonia,	60 00
Newark,	5 00
Ovid,	100 00
Palmyra,	52 71
Pennyan,	172 75
Pultneyville,	11 42
Romulus,	70 00
Rose,	4 85
Rushville, 65,21; av. of jewelry, 3,18;	68 39
Starkey,	14 00
Waterloo,	46 75
West Dresden,	13 68
Williamson,	8 00—1,078 92
<i>Cheshire co.</i> N. H., C. H. Jaquith, Tr. Keene, \$50 of sums prev. ackn. from Gent. asso. and la. asso. constitutes the Rev. Z. S. BARSTOW an Honorary Member of the Board.	
<i>Essex co.</i> Ms. J. Adams, Tr. Danvers, S. so. Gent. 88,75; la. 80,52; sub. sch. 11,36;	180 63
<i>Hartford co.</i> Ct. J. R. Woodbridge, Tr. Eastbury, Gent.	9 00
East Windsor, N. so. Gent.	3 75
Enfield, Mon. con.	9 00
Glastenbury, Mon. con.	56 50
Hartford, 1st so. Mon. con.	43 05
N. so. do.	13 81
S. so. do.	33 48
Hartland, B. Coe,	1 00
	169 59
Ded. expenses paid by aux. so.	66 76—109 83
<i>Litchfield co.</i> Ct. F. Deming, Tr. (Of which from Harwinton, Coll. to constitute the Rev. HIRAM P. ARMS of Wolcottville, an Honorary Member of the Board, 50; J. Scoville, 50; Litchfield, R. Tallmadge, to constitute the Rev. GEORGE CARRINGTON of North Goshen, an Honorary Member of the Board, 50; THERON BEACH, which constitutes him an Honorary Member of the Board, 100; Watertown, Dorcas so. 10th pay, for Uriel Gridley in Ceylon, 20; for New York Indians, 1; Winchester, Coll. to constitute the Rev. FREDERICK MARSH an Honorary Member of the Board, 50; Woodbury, N. so. Coll. to constitute the Rev. GROVE L. BROWNELL an Honorary Member of the Board, 50;)	3,225 00
<i>Monroe co.</i> N. Y. By E. Ely,	
Albion, 1st presb. chh.	39 00
Bergen, Mon. con. 17; contrib. Jan. 7th, 21,92;	38 92
Byron, Mon. con. 34; fem. miss. so. 29;	63 00
Churchville, Presb. chh.	10 16
Clarendon, Presb. chh.	12 00
East Bethany, Presb. chh.	20 00
Henrietta, Cong. chh.	8 00
Knowlesville, Presb. chh.	5 04
Le Roy, J. E. Wilcox,	8 00
Le Roy Valley, Mon. con.	9 58
North Penfield, Presb. chh.	8 71
Ogden, Sewing so.	20 00
Riga, Presb. chh.	42 72
Rochester, 1st presb. chh. 114,50; 2d do. 138,58;	253 08
Royalton, Cong. chh.	26 50
Shelby, Cong. chh.	4 00
Warsaw, Presb. chh.	60 00—628 71
<i>New York city and Brooklyn,</i> W. W. Chester, Tr.	1,906 53

<i>Oneida co. N. Y., A. Thomas, Tr.</i>	
Clinton, Mrs. F. Taylor, for	
Philip Taylor in Ceylon, 30; for	
females in India, 20;	50 00
Gilbertsville, A lady, 20; mon.	
con. 7;	27 00
Guilford, Mon. con. (of which to	
constitute the Rev. ASA DO-	
NALDSON an Honorary Member	
of the Board, 50;)	85 00
Hartwick and Fly Creek, Benev.	
asso. 85; A. North, 15; to con-	
stitute T. LOOMIS an Honorary	
Member of the Board,	100 00
Homer, Mon. con. and coll. in	
presb. so.	117 11
Litchfield, Presb. so.	11 75
Marshall, Cong. so.	17 12
Norwich, Mon. con.	25 65
Plymouth, Mon. con. in presb. chh.	6 00
Trenton Village, Two c. boxes,	9 39
Vernon Centre, Fem. miss. so. to	
constitute the Rev. ERASTUS	
NICHOLS an Honorary Member	
of the Board, 50; ded. am't paid	
prev. 25;	25 00—474 02
<i>Palestine miss. so. Ms. E. Alden, Tr.</i>	
Braintree, 1st par. Mon. con.	43 00
<i>Rutland co. Vt. J. D. Butler, Tr.</i>	
Benson, Gent. 61,63; mon. con.	
12,66;	74 29
Middletown, Mon. con.	13 00
Pittsford, Gent.	33 75
Rutland, Gent. 31,87; la. 21,18;	
mon. con. 51,76;	104 81
Sudbury, La.	7 50
Sutherland's Falls, Mon. con.	4 25—237 60
<i>Sullivan co. N. H., J. Breck, Tr.</i>	
Claremont, Gent. 33,22; la. 37,05;	
mon. con. 43,56;	113 83
Cornish, Gent. 56,41; la. 55,07;	111 48
Croyden, La.	15 23
Goshen, J. R.	1 00
Lempster, La.	31 87
Newport, Gent. 28,25; la. 33,75;	
mon. con. 15;	77 00—350 41
<i>Taunton and vic. Ms. H. Reed, Tr.</i>	
Seekonk, Gent. 11,31; mon. con.	
20,19; la. 33; (of which to con-	
stitute the Rev. JAMES O. BAR-	
NEY an Honorary Member of	
the Board, 50;)	64 50
Taunton, Sew. so.	30 21—94 71
<i>Tolland co. Ct. J. R. Flynt, Tr.</i>	
Bolton, Gent. and la. 72,68; mon.	
con. 3,86;	76 54
Hebron, La. benev. so.	15 00
North Coventry, Gent.	45 91
North Mansfield, Gent. 37,75; la.	
52,88; bible class, 25,12; mon.	
con. 5,71; sab. sch. 5,54;	127 00
Tolland, Mon. con.	5 38
Willington, Gent. 15,25; la. 13;	28 25—298 08
<i>Washington co. N. Y., M. Freeman, Tr.</i>	
Cambridge, Asso. (of which to	
constitute the Rev. WILLIAM	
LUSK an Honorary Member of	
the Board, 50; 59,46; mon. con.	
3,26; W. Stevenson, 10;	72 72
East Hebron, Asso.	13 10
Hartford, Mon. con.	10 00
Salem, Asso.	75 00—170 82
<i>Windsor co. Vt. Rev. J. Tracy, Tr.</i>	
Bethel, Mon. con.	5 25
Hartford, Gent.	4 00
Hartland, Mon. con.	16 39
Pomfret, Mon. con.	5 00
Royalton, La. 15,25; mon. con. 20;	35 25
West Hartford, 8,50; D. Hazen	
and indiv. m. f. 5;	13 50
Windsor, Mon. con. 21,22; Miss	
T. C. 75c.	22 07
Unknown, A revol. soldier.	3 00—104 46
<i>Worcester co. relig. char. sv. Ms. H. Mills, Tr.</i>	
Sutton, N. Morse,	2 00
<b>Total from the above Auxiliary Societies,</b>	<b>\$9,309 86</b>

## II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H., A friend, 2; do. 1;</i>	3 00
<i>Albany, N. Y. 2d presb. chh. 57,03; 4th</i>	107 03
<i>do. 30;</i>	
<i>Allentown, N. J. Cong. of Rev. H. Perkins,</i>	
<i>for support of Rev. W. M. Thomson, mis-</i>	
<i>sionary, 51; ded. am't ack. in Feb. 33;</i>	18 00
<i>Ann Arbor, M. T. Mon. con. in presb. so.</i>	13 00
<i>Arkport, N. Y. Mrs. E. Hurlbut,</i>	3 00
<i>Athens, Ga. Rev. Dr. Church,</i>	10 00
<i>Austinburg, O. Mon. con. 25,10; S. W. 50c.</i>	25 60
<i>Bath, Me. Mrs. S. Rogers,</i>	5 00
<i>Berkley, Ms. B. Crave,</i>	5 00
<i>Blountville, Ten. S. Rhea,</i>	1 00
<i>Bolton, Ct. Rev. J. Ely,</i>	5 00
<i>Boston, Ms. Mater. asso. in Union chh. for a</i>	
<i>hea. child in Ceylon,</i>	30 00
<i>Brandon, Vt. Mon. con.</i>	20 00
<i>Briery chh. Va. From the black people, 8,45;</i>	
<i>white people, 21,55;</i>	30 00
<i>Brookline, Ms. Mon. coll. for ed. in Greece,</i>	10 18
<i>Brunswick co. Va. A few ladies, 7,50; J. E.</i>	
<i>D. 50c.</i>	8 00
<i>Buffalo, N. C., D. Mc Iver,</i>	3 00
<i>Cambria, N. Y. Rev. Mr. Halsey,</i>	10 00
<i>Cambridge, Ms. Juv. sew. circle, for fem.</i>	
<i>miss. school, Bombay,</i>	15 00
<i>Canton, N. Y., W. F. and D. C. for miss. to</i>	
<i>Canton, 3; a friend, 25c.</i>	3 25
<i>Cazenovia, N. Y. Presb. chh.</i>	60 00
<i>Centre, N. C. By Mr. Johnston,</i>	15 86
<i>Cherokee na. Mr. Turner,</i>	5 00
<i>Cincinnati and vic. O. By Rev. A. Bullard,</i>	
<i>Athens, Fem. miss. so. 6; Bloomington,</i>	
<i>Presb. chh. for Medit. miss. 66,53; Burling-</i>	
<i>ton, Ky. J. M. Preston, 5; Cincinnati,</i>	
<i>Mon. con. in 4th chh. 10; do. in 3d chh. 25;</i>	
<i>Cleves, Judge Short, 25; Concord, Presb.</i>	
<i>chh. and cong. 15,25; chil. for Indian chil.</i>	
<i>3,65; Danville, Ky. Presb. chh. and cong.</i>	
<i>for support of Rev. W. P. Alexander, 190;</i>	
<i>Fulton co. Illi. Mon. con. in L. branch of</i>	
<i>Fulton chh. 12,17; Greenfield, Presb. chh.</i>	
<i>and cong. 32,10; Highland co. Mrs. M. B.</i>	
<i>50c. Knox co. Illi. Mrs. E. O. 2; Lane</i>	
<i>Seminary, Mon. con. 11,73; Lexington,</i>	
<i>Ky. McChord chh. 83,87; 1st presb. chh.</i>	
<i>mon. con. and sub. 232,68; Nicholasville</i>	
<i>and Clear Creek, Ky. Presb. chhs. 48,32;</i>	
<i>Newport, Ky. Miss B. 50c. New Albany,</i>	
<i>Indi. Mon. con. 15; Walnut Hills, Miseric-</i>	
<i>ors Paganis, 2;</i>	785 30
<i>Constantinople, Henry Eckford,</i>	18 75
<i>Crown Point, N. Y. Indiv. to constitute the</i>	
<i>Rev. STEPHEN L. HERRICK an Honorary</i>	
<i>Member of the Board,</i>	50 00
<i>Danby, N. Y. Fem. cent. so. 10; a friend, 5;</i>	15 00
<i>Dryden, N. Y. Presb. chh.</i>	20 00
<i>Dunkirk, N. Y. Mon. con. in presb. chh. for</i>	
<i>Sandw. Isl. miss.</i>	22 50
<i>East Groton, N. Y. Coll. in 1st cong. chh.</i>	
<i>Jan. 7th (of which to constitute the Rev.</i>	
<i>JAMES B. MCCREARY and the Rev. MAR-</i>	
<i>CUS HARRISON Honorary Members of the</i>	
<i>Board, 100;)</i>	115 00
<i>Essex, Ct. A. Parker, Jr.</i>	33 50
<i>Florida, Mr. Powell,</i>	10 00
<i>Fort Twason, Ark. Ter. Dr. Triplin,</i>	15 00
<i>Framingham, Ms. La. for. miss. so.</i>	67 00
<i>Geneva, O. Alpheus Cowles, av. of land, to</i>	
<i>constitute the Rev. HENRY COWLES of</i>	
<i>Austinburg, and NOAH COWLES of Geneva,</i>	
<i>Honorary Members of the Board, 150;</i>	
<i>less taxes, &amp;c. on the land, 16,50;</i>	133 50
<i>Georgia, Mr. Dodson,</i>	3 00
<i>Greenfield, N. Y. Presb. cong.</i>	4 42
<i>Greensburgh, O. Mon. con. in presb. chh.</i>	2 00
<i>Greenville, Va. J. A. Douglas,</i>	2 00
<i>Gouverneur, N. Y. Mon. con. in 1st presb.</i>	
<i>chh. 12; L. B. Parsons, 12; Mrs. E. Banks,</i>	
<i>10; coll. in presb. cong. 18,77; indiv. 8,50;</i>	61 27
<i>Jefferson, O., L. F. Atkins,</i>	1 00
<i>Johnstown, N. Y. Chh.</i>	89 00
<i>Lancaster, Pa. Chh. to constitute the Rev.</i>	
<i>RICHARD W. DICKINSON an Honorary</i>	
<i>Member of the Board, 50; W. Kirkpat-</i>	
<i>rick, 10;</i>	60 00

*Laurel Hill, N. C. By Mr. Johnston,* 8 65  
*Lebanon, N. H. Mrs. Olive Porter, dec'd,* 90 00  
*Leesburgh, Va. Presb. chh.* 20 00  
*Leisburg, Va. J. H. Myers,* 2 13  
*Lewistown, Pa. Mon. con. in presb. chh. 30;*  
*la. sew. so. towards support of a native*  
*teacher among the Creek Indians, 20;* 50 00  
*Lewistown, Va. Mon. con. in presb. chh.*  
*19,52; A. L. 50c. I. F. C. for sub. sch.*  
*schol. 1,98;*  
*Lewington, (vic. of) Va. Mon. con.* 5 00  
*Liberty, Ga. Mon. con. in Midway chh.*  
*15,67; J. Dunwoody, 5; Mrs. Dunwoody, 5;*  
*Lisbon, N. Y., A. Sykes,* 1 00  
*Little Rock, Ark. Ter. Miss L. Hall,* 50  
*Lowell, Ms. Mon. con. in 1st cong. so.* 65 43  
*Mackinaw, M. T. Mon. con. for Nonh M.*  
*Wells and Joshua Moore at Mackinaw, 24;*  
*Mrs. Newell, av. of jewelry, 1,30;* 25 30  
*Madison, O. Gent. asso. 13; la. do. 6; mon.*  
*con. 6;* 25 00  
*Manchester, Vt. Benev. so. for Susan H. Ben-*  
*nett in Ceylon,* 10 00  
*Marlow, N. H., J. Downing,* 2 00  
*Mayfield, N. Y. 2d presb. cong.* 35 25  
*Mayville, N. Y. Mon. con. in presb. chh.* 2 50  
*Monroe, W. Lawrence,* 5 00  
*Morish, N. Y. Coll. in presb. chh. 20; indiv.*  
*1,50;* 21 50  
*Napoli, N. Y. Mon. con.* 4 25  
*Newburn, N. C. Mon. con.* 20 00  
*New Brunswick, N. J. Presbytery, for support*  
*of Rev. W. M. Thom-on,* 21 45  
*New Haven, Ct. Coll. by a teacher, fr. her*  
*former pupils, 55; a friend, 25;* 80 00  
*New Ipswich, N. H. Mrs. D. Everett, 10;*  
*mon. con. 31,36;* 41 36  
*Newton, E. par. Ms. Mon. con.* 10 60  
*New York city, Asso. by Rev. Mr. Patten, 10;*  
*four pupils of J. D. Holbrook's sch. for a*  
*boy in Ceylon, 16;* 26 00  
*Parrissipany, N. J. Rev. J. Ford's par.* 53 00  
*Philadelphia, Pa. For. miss. so. in 1st presb.*  
*cong. N. Liberties, towards the support of*  
*a missionary, 413,36; fem. miss. so. of do.*  
*for ed. Indian chil. 30; T. Flemming, 200;*  
*coll. in 5th presb. chh. 62,49;* 705 85  
*Pole Green and Salem chh. Va. Fem. asso.* 5 00  
*Portsmouth, N. H., A friend, 10; fem. miss.*  
*asso. in N. par. 25,58;* 35 58  
*Potadani, N. Y. Mon. con. in presb. chh.*  
*20,75; coll. in do. 19,51; indiv. 8,04;* 48 30  
*Princeton, N. J. Mr. Cory,* 3 00  
*Providence, R. I. Mon. con. in Richmond-st.*  
*cong. chh.* 61 00  
*Red Bluff, S. C. By Mr. Johnston,* 5 65  
*Richmond, Va. A gent.* 50  
*Richmond co. N. C. Fam. of G. McIntosh,* 2 50  
*Richville, N. Y. Indiv.* 9 29  
*Robinson co. N. C. Fam. of Rev. I. McIntire,*  
*1,45; E. G. 50c. A. McE. 50c T. McM.*  
*50c. Mrs. E. McMillan, dec'd, 5;* 7 95  
*Rome, O. Donation,* 4 00  
*Roxbury, Ms. Miss A. W. Billings,* 5 00  
*Salem, Ms. Coll. in Howard-st chh. 17; mon.*  
*con. in do. 13; united mon. con. of Tab.*  
*South and Howard-st. chhs. at Taber-*  
*nacle, 25,23;* 55 25  
*Salem, Indi. Mon. con.* 10 00  
*Savannah, Ga. Mr. Williams,* 10 00  
*South Canton, N. Y. Mon. con. in cong. chh.* 2 50  
*Springfield, Ill. A friend,* 5 00  
*St. Johnsbury, Vt. North so.* 9 00  
*Strongsville, O. Mon. con.* 10 00  
*Tienderoga, N. Y. Mon. con. in cong. chh.*  
*10; indiv. 2,75;* 12 75  
*Tirza, N. C. Mrs. F. McKay, 10; Miss I.*  
*A. 20c.* 10 20  
*Tuscarora, N. Y. Mon. con. for Choc. Ark.*  
*miss. 7,11; indiv. for miss. to China, 9,50;* 16 61  
*Union, N. C. By Mr. Johnston,* 3 90  
*Unity, N. H., A friend,* 2 00  
*Uphronia, N. C. By Mr. Johnston,* 11 88  
*Unknown, Rec'd by Dr. Butler,* 82  
*Vermont, Mr. Stephens, rec'd by do.* 5 00  
*Wantags, N. J. Rev. P. Kânouse,* 5 00  
*Watertown Presbytery, N. Y. Lowville, 1st*  
*chh. 12,30; Leyden, Chh. 23,17; Sackets*

## Donations.

*Harbor, Chh. 2; West Leyden, Chh. 10;*  
*towards the support of a missionary in the*  
*east,* 47 56  
*Waynesboro', Va. D. Fishburn, 3,50; la. for*  
*ed of hea. females, 7,50;* 11 00  
*Wellington, O. Mon. con.* 10 00  
*Williamstown, Ms. Sab. sch. for printing*  
*scrip. for chil. in Bombay,* 4 00  
*Winchester, Va. Mon. con. in presb. chh.* 2 00  
*Windsor, O. Dona.* 66  
*Woodbridge, N. J. Mon. con. in presb. chh.*  
*12, av. of trinkets, 2;* 14 00  
*Youngstown, O. Fem. asso. 17,31; mon. con.*  
*38,75;* 56 06  
*Whole amount of donations acknowledged in the pre-*  
*ceding lists, \$13,099 02.*

## III. LEGACIES.

*Lyons, N. Y. Mrs. Susan Towar, dec'd, (see*  
*M. Herald for April last,) by H. Dwight,* 500 00  
*New Haven, Ct. Mrs. Rebecca A. Sherman,*  
*dec'd, by S. Baldwin, Ex'r,* 50 00  
*Townsend, Ms. Samuel's tone, dec'd, (\$633 06*  
*having been received previously,) by Rev.*  
*J. Todd of Northampton,* 200 00

## IV. DONATIONS IN CLOTHING, &amp;c.

*Andover, Ms. Binding of books, fr. K. S.*  
*Elles,* 12 00  
*Boston, Ms. Books, fr. W. C. Woodbridge,* 42 75  
*Braintree and Boston, Ms. A box, fr. friends,*  
*for Dwight,* 30 00  
*Brown's Mills, Pa. Two quilts, fr. ladies,* 12 00  
*Gilsun, N. H., A box, fr. fem. read. circle,* 12 71  
*Hamp. Chrs. Depos. Ms. Northampton, One*  
*and a half reams letter paper, fr. asso.;*  
*Amherst, S. par. Bedquilts, &c. fr. asso.*  
*and la. cent. so.; Norwich, A box, fr. fem.*  
*so. of industry, \$36;*  
*Hartford, Ct. Infant sch. apparatus, fr. C. R.*  
*Comstock, rec'd at Dwight,* 705 85  
*Huntsville, Ala. Clothing, fr. Misses South-*  
*mayd, Baldwin and Emmons, for Mrs. Pot-*  
*ter and Miss Nash, Creek Path.*  
*Lowell, Ms. A box, for Mrs. Williams, Beth-*  
*abara, Ark. Ter.*  
*New Alstead, N. H., A box, fr. indiv. 10;*  
*fr. fem. so. of industry, 10; for Marquesas*  
*miss.* 20 00  
*Newport, N. H., A box, fr. fem. char. so.* 32 53  
*North Andover, Ms. A box, fr. ladies, for*  
*wes. miss.*  
*Poolville, N. Y. Socks, fr. fem. work. so.*  
*Putnam, O. Sundries, fr. fem. asso.* 68 19  
*Putney, Vt. A box, fr. Dorcas so. for wes.*  
*missions,* 13 00  
*Reading, Ms. Sheetting, 16 yds, fr. fem. hea.*  
*sch. and retrench. so's.*  
*Red Oak chh. O. Clothing, &c. for wes. miss.* 63 42  
*Ripley, O. Clothing, &c.* 43 73  
*Rome, Wright's settlement, N. Y., A bundle,*  
*for Mackinaw.*  
*Townshend Vt. A box, fr. Dorcas so.* 20 00  
*Winchester, W. Ten. Clothing, rec'd at*  
*Brainerd,* 17 50  
*Windham, Vt. A box, fr. fem. char. so.*  
*Zanesville, O. Sundries, fr. asso.* 27 87

*The following articles are respectfully solicited from*  
*Manufacturers and others.*

Printing paper, to be used in publishing portions  
of the Scriptures, school books, tracts, &c. at Bom-  
bay, and at the Sandwich Islands.  
Writing paper, writing book, blank books, quills,  
slates, &c. for all the missions and mission schools:  
especially for the Sandwich Islands.  
Shoes of a good quality, of all sizes, for persons of  
both sexes; principally for the Indian missions.  
Blankets, coverlets, sheets, &c.  
Fulled cloth, and domestic cottons of all kinds.